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THE
HISTORY
OF
Genghizcan the Great,

First EMPEROR of the Antient

MOGULS and TARTARS;
In Four BOOKS :

CONTAINING

His Life, Advancement and Conquests ;
with a short History of his Successors to the
present Time ; the Manners, Customs and
Laws of the Antient *Moguls* and *Tartars* ;
and the Geography of the vast Countries of
Mogolistan, *Iurquestan*, *Capschac*, *Tugurestan*,
and the Eastern and Western *Tartary*.

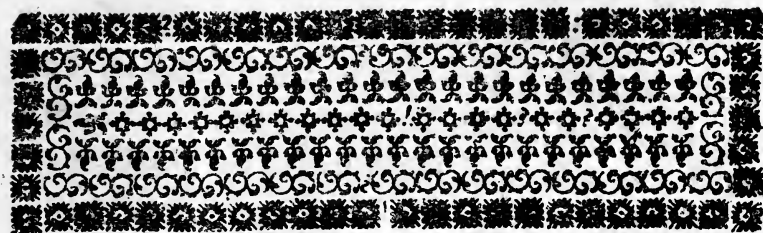
Collected from several Oriental Authors, and *Euro-
pean* Travellers; whose Names, with an Abridg-
ment of their Lives, are added to this Book.

By the late M. *Petis de la Croix* Senior, Secretary
and Interpreter to the King in the *Turkish* and
Arabick Languages.

And now faithfully translated into *English*.

L O N D O N :

Printed for J. Darby in *Bartholomew-Close*, E. Bell in *Cornhil*,
W. Taylor in *Pater-noster-Row*, W. and J. Innys at the West
End of *St. Paul's Church-yard*, and J. Osborn in *Lombard-
Street*, M.DCC.XXII.



TO HIS
ROYAL HIGHNESS
THE
Prince of *W A L E S*.

S I R,



T is with the utmost Respect,
that I presume to lay at Your
Royal Feet the History of an
Asiatick Prince, who excell'd
all his Predecessors in Bravery
and good Fortune, and made himself (tho
not born a King) Monarch of all *Tartary*,
Persia, a great part of *China*, and many
other vast Countries; carrying his victo-
rious Arms as far as *Muscovy*: A Prince,
who was Chaste, Just, and Temperate;
an excellent Husband, Father, Friend and
Master, and a great General.

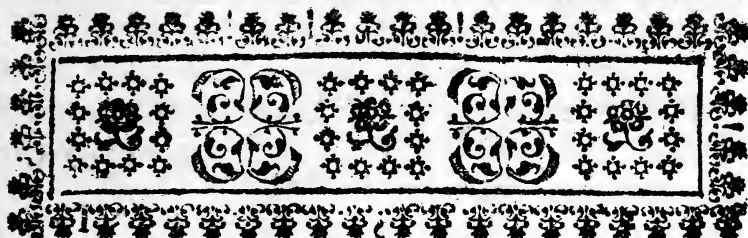
I am persuaded when the Readers of this History will be delighted with that Great Prince's Character, they cannot fail of calling to mind those Virtues which have render'd Your Royal Highness the Darling of our Nation; in whose Person those Qualifications shine with the greater Lustre, as they are heighten d by that Candour, and general Benevolence towards Mankind, in which the Character of *Genghizcan* appears defective.

MAY the same good Fortune attend all Your Undertakings which attended His; and may Your Posterity be as renowned as his Successor and Descendent *Tamerlain* was, is the ardent Wish of

Your Royal Highness's

most obedient and most

devoted humble Servant.



T H E

French PREFACE.



WE are indebted for this History to the late M. *Petis de la Croix*, Secretary and Interpreter to the King in the *Turkish* and *Arabick* Languages, who died Nov. 4. 1695. in the 73d Year of his Age, after having executed this Employment for the space of forty four Years with as much Honour and Integrity as Understanding. He is well known to the learned World by many excellent Works which he has composed. He translated the History of *France* into the *Turkish* Language, by which means he published the Grandure of our Monarchs to the farthest Parts of all *Asia*. He digested the three Volumes of *Voyages* into the the *East Indies* of M. *Thevenot* the Nephew, being his particular Friend. He also made an accurate Catalogue of all the *Turkish* and *Persian* Books which are in the King's Library. He composed two compleat Dictionaries

The P R E F A C E.

for the *French* and *Turkish* Languages. And, in short, when he was dying, he was about to present the World with the History of *Genghizcan*.

HE undertook this History by M. Colbert's Order. This great Minister being wholly employ'd in aggrandizing his Master's Glory, and putting our Nation in a condition of envying nothing which belonged to Strangers, was accustomed every Week to call together, either in the King's Library or his own, a certain number of learned Men ; as Messieurs *Renaudot*, *Charpentier*, *Vaillant*, *Bizot*, *Gallois*, *Cottelier*, many learned Jesuits, and others, to confer with them about the Sciences, in which each of them was skilled. He also caused their Works to be examined before him, and often proposed new ones to them ; and to encourage them in their Studies, obtained from the King Rewards suiting their Merits and Labours.

IN one of these Conferences, where M. *De la Croix* had the Honour to be call'd in, the History of the *Ottomans*, by that celebrated *Turkish* Author *Abulcair Tsch Kuprizade*, falling into M. Colbert's Hands, he order'd M. *Petis* to translate the Preface, and more particularly a Poem in the Book which treated of the Life and Actions of *Genghizcan*. The Poem being translated, this great Minister would hear it read, and found this *Mogul* Hero more justly merited that proud Title of Conqueror of *Asia*, than the famed *Macedonian*. He therefore order'd our learned Interpreter to compose this History : And to render it more exact, he commanded him to read carefully all Authors, both

The P R E F A C E.

vii

both Eastern and *European*, who made any mention of this great Prince.

M. *De la Croix*, the better to answer M. *Colbert's* Intentions, after having translated the four principal Authors Works who had writ, *ex professo*, the Actions of *Genghizcan*, read all the Relations of the Travels of such as made any mention of this Monarch ; and by this means reports nothing which is not confirmed by the Testimony of Authors worthy Credit.

THIS History, which cost him more than ten Years Labour, is useful not only to the Learned who are curious to know past Events, or to Geographers, who have remained mostly ignorant to this day of the Names of the Towns, Roads, Rivers, and Mountains in *Grand Tartary*, but likewise to all those who trade to *China*, the *East Indies*, *Persia*, or other Eastern Parts of the World, pursuant to the Treaty of Commerce renew'd and established by the means of M. *Colbert* in 1708. between *Lewis* the Great and the Emperor of *Persia*, which is highly advantageous to the *French* Nation, and was managed by Monseigneur the Count *de Pontchartrain*, Secretary of State, whose Diligence and Zeal will not suffer him to lose any Opportunity of serving his Country. Merchants will therefore doubtless be glad to see a perfect Account of this Country, and become acquainted with the Manners and Customs of its Inhabitants.

AS to the Pronunciation of proper Names, it is convenient to know, that the greatest part of those *European* Authors who have published Translations of Eastern Books, have spelt the proper Names according to their own

The P R E F A C E.

Fancy. *M. de Herbelot*, for example, has writ them very near the same as they are pronounc'd in the *Indies*. And this is what *M. Petis* has rather chose to do, than to imitate that famous *Arabick* Professor *M. Vattier*, who in those *Translations* he has published, tho very excellent in all things else, has so corrupted the proper Names, that one can scarce know them: for instead of writing *Abdallab*, he puts *Gabdole*; instead of *Emir Almoumini*, he puts *Miramomolin*, and so of others. *Marcopolo* has no less disfigur'd the Eastern Names: For *Genghizcan* he writes *Cingiscan*.

THIS History has been read and corrected by several Persons who understand the Eastern Languages, and who take place amongst Men of Learning: For the Author was not one of those opiniated Writers who think no Man on Earth capable of amending their Works. He freely consulted his Friends, and profited by their Remarks. If the late *M. Herbelot* had been of this Temper, his *Bibliothèque Orientale* had not been so full of Errors, but would have been digested into a better Order.

THE History of *Genghizcan* has been examined with so much the more Care, in that the Author designed in publishing it the Advantage of his Countrymen; and nothing has been neglected that could render it both useful and agreeable to the Readers. *M. de l'Isle*, one of the best Geographers of the Age, drew the Map, according to the Directions he received from the two Messieurs *Petis de la Croix*. And *M. Petis*, the Author's Son, not only revised this Work; but, to render it yet more worthy the

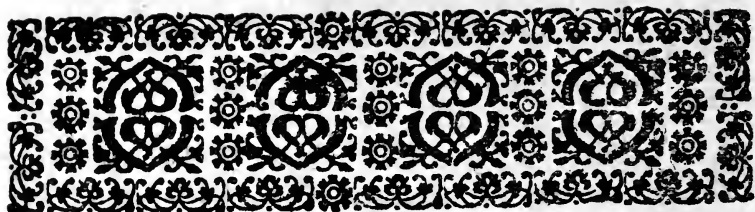
The P R E F A C E.

ix

the Reader's Curiosity, he has added an Abridgement of the Lives of all those Authors from whom this History of *Genghizcan* was collected. He has also translated the Lives of a great many Eastern Historians, Physicians and others, which he designs soon to present the Publick.



THE



THE CONTENTS



BOOK I.

CHAP. I. *Of the Scythians or Tartars, and antient Moguls. Of Genghizcan's Country, Ancestors, and Genealogy. Of his Birth and Name, and the Troubles he suffer'd during his Minority from the rebellious Chiefs or Cans of the Moguls after his Father's Death.*

Page 1.

Chap. II. *Of Ounghcan King of the Keraites, otherwise known by the Name of Prester John of Asia. Of the Arrival of Temugin at Caracorum, and of the Conspiracy form'd against him there.*

20.

Chap. III. *Temugin's Retreat from Ounghcan's Court. His first Combat with his Father-in-Law's Troops. The Moguls refuse to pay Tribute to Ounghcan. Temugin is declared General of the Mogul Army.*

37.

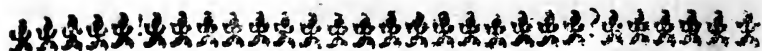
Chap. IV. *Ounghcan's War with the Moguls. The Death of that King, and of the Prince his Son. Temugin proclaim'd Emperor of the Moguls,*

The CONTENTS.

- guls, Tartars, and other the Northern Nations
of Asia. 51.
- Chap. V. *The Moguls War against the Can of
the Naimans. Temugin's Expedition against
Toucta-Bey, Can of the Merkites. Regula-
tions of the Mogul Army.* 67.
- Chap. VI. *The Description of the General Diet of
the Moguls, called in their Language Couriltay.
The Establishment of the Yassa, that is to say,
the Mogul Laws. Temugin changeth his Name
for that of Genghizcan.* 78.
- Chap. VII. *The Death of Prince Boyruc. Gen-
ghizcan's Expedition against Toucta-Bey, and
the Success of it. Caschluc's Flight to Gurcan
the King of Turquestan, who gives him his
Daughter in Marriage. A Description of the
Yugures, and their Religion.* 90.
- Chap. VIII. *Genghizcan's first War against the
Northern Parts of China, called Cathay; and
the Success of it. His Return into his own Coun-
try. His Expedition to the Desart of Capschac,
otherwise called Decht.* 97.
- Chap. IX. *Genghizcan's second War with China,
and the taking of Pequim the Capital City of the
Northern China, or Cathay.* 106.
- Chap. X. *Genghizcan's War against the rest of his
Enemies in Caracatay, Mogolistan, and Tur-
questan. The Perfidy of Prince Caschluc to his
Father-in-Law Gurcan. The Moguls War
against Caschluc. The Death of that Prince.
Genghizcan's Alliance with the King of Ca-
rizme.* 112.



The CONTENTS.

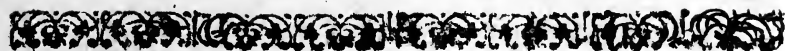


BOOK II.

- C**HAP. I. *The Alteration of the Treaty of Peace made between Genghizcan and the King of Carizme. An Abridgment of the History of the Sultans Seljukides, and the Kings of Carizme.* 125.
- Chap. II. *An Envoy sent to Genghizcan from the Califf of Bagdad, to ruin the Interest of Sultan Mehemed King of Carizme.* 132.
- Chap. III. *Of five great Queens, the Wives of Genghizcan; and of his four principal or darling Sons.* 139.
- Chap. IV. *The King of Carizme's Conduct towards the Moguls. The Mogul Merchants go to Carizme.* 142.
- Chap. V. *The Mogul Merchants are assassinated, and the Peace broken.* 146.
- Chap. VI. *Preparations for War against the King of Carizme. The State of Asia at the time of the Moguls Irruptiou.* 152.
- Chap. VII. *Genghizcan's Arrival in the Dominions of the Sultan of Carizme. The Battel of Caracou.* 158.
- Chap. VIII. *The Siege of Otrar.* 164.
- Chap. IX. *The Sieges of the Cities of Saganac, Uzkend, Alschasche, Fenaket or Toncat, by Touschican.* 172.
- Chap. X. *The Siege of Cogende, and the History of Timur Melic.* 185.



The CONTENTS.



B O O K III.

- C**HAP. I. Genghizcan's *Expedition into*
Tranfoxiana. The taking of the Cities of
Zarnuc and of Nur. 203.
- Chap. II. *The Siege of Bocara.* 208.
- Chap. III. *The Siege of Samarcand.* 219.
- Chap. IV. *Genghizcan sends thirty thousand Men*
under the Command of three Generals, to pursue
the Sultan of Carizme. Their Journey thro Co-
rassana. The Death of Sultan Mehemed King
of Carizme. 229.
- Chap. V. *The Siege of the City of Carizme, Ca-*
pital of the Kingdom of that Name. The Ad-
ventures of the Queen Turcan-Catun, the Mo-
ther of the King of Carizme. 239.
- Chap. VI. *Genghizcan's Expedition to Nacscheb,*
Termed, Bedaschan, and other Places. 257.
- Chap. VII. *The Moguls Hunting.* 260.
- Chap. VIII. *The Mogul Generals Expedition to*
Nisa, Caendar, and Damegane. 267.
- Chap. IX. *The taking of the Fortrefs of Ylale. The*
Captivity of the Queen Turcan-Catun, the Mo-
ther of Sultan Mehemed. The Conquest of the
Cities of Rei, Com, and other Places in the Per-
sian Hircania. 273.



B O O K IV.

- C**HAP. I. Genghizcan's *Expedition to the*
Country of Balc, antiently called Bactriana.
The Siege of Talcan. 283.

The CONTENTS.

- Chap. II. *Prince Tuli's Expedition against the Sultan Gelaleddin, Son of Sultan Mehemed. The Sieges of the Cities of Merou and Nischabour.* 290.
- Chap. III. *The Sieges of the Cities of Bamian, Candahar, Frontier-Towns of India on the side of Persia.* 301.
- Chap. IV. *Prince Coutoucou's Expedition against the Sultan Gelaleddin. The Continuation of the Siege of Bamian.* 306.
- Chap. V. *The Battel between Genghizcan and Gelaleddin. This Sultan's Passage to India.* 313.
- Chap. VI. *The Reduction of Azerbijana, or the antient Media, to Genghizcan's Obedience. The Moguls War against the Georgians.* 323.
- Chap. VII. *Genghizcan's Employments during the Expedition of the Generals Hubbe and Suida in Azerbijana, and what the other Generals of the Army did.* 331.
- Chap. VIII. *Genghizcan's Return from the Country of Iran to the Country of Touran, that is, from Persia to Tartary.* 338.
- Chap. IX. *The Generals Hubbe and Suida's Expedition to the Kingdom of Schirouana. Their Travels by Derbende, or the Caspian Ports.* 344.
- Chap. X. *Genghizcan's Departure from Sogdiana for the Diet at Toncat. The Arrival of the Princes his Sons at this Diet* 351.
- Chap. XI. *The General Diet held in the City of Toncat.* 356.
- Chap. XII. *Genghizcan's Return to Caracorom, the Seat of his Empire. The Moguls Marriages. The beginning of the War of Tangut.* 362.
- Chap. XIII. *Genghizcan's March to Tangut. The last Actions of the Sultan Gelaleddin at his Return from India. The Battel fought with Schidascou the Sovereign of Tangut.* 370.
- Chap.

The CONTENTS.

Chap. XIV. *The Advancement of Ootai Can to the great Empire of Asia. The Death of Genghizcan.* 378.



AN Abridgment of the History of Genghizcan's Successors. 385.

The History of Touschi, Genghizcan's eldest Son. 386.

The Branch of the Uzbek Cans, Kings of Transoxiana, descended from the same Touschi Can, the Son of Genghizcan. 393.

The History of Zagatai Can, Genghizcan's second Son. 394.

The History of Ootai Caan, third Son of Genghizcan, and his Successor. 397.

The History of Tuli-Can, Genghizcan's fourth Son. 398.

The History of Hulacou Can, the second Son of Tuli, and of his Posterity. 401.



AN Abridgment of the Lives of the Authors, out of whose Works the History of Genghizcan has been collected. 408.

The Names of the European Authors, and Travelers, who are made use of to prove the Truth of the Facts related in the History of Genghizcan. 436.



The Names of the twelve Years of the
MOGUL Kalendar.

1. The Mouse	1215
2. The Ox	1216
3. The Leopard	1217
4. The Hare	1218
5. The Crocodile	1219
6. The Serpent	1220
7. The Horse	1221
8. The Sheep	1222
9. The Monkey	1223
10. The Hen	1224
11. The Dog	1225
12. The Hog	1226

*For an Account whereof, see Page 209. of
this Book.*



A Map of the
NORTHERN ASIA

Calculated for
M: Petis de la Croix's
HISTORY of GENGHIZ-CAN

By
William De l'Isle
Member of the Royal Academy
of Sciences at Paris
1710.

65

50

55

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1760.

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The situation of the Town &
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from the best Geographers & the
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but the Longitude of the
Map and that of the Book itself
the Reader will remember that
we have followed one modern &
over others which are more exact.



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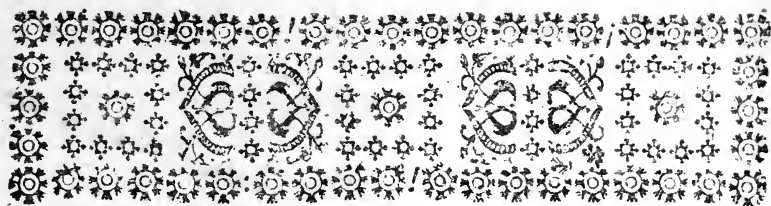
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65

60

55

A C A R A C A T H A Y



THE HISTORY OF

GENGHIZCAN *the Great.*



CHAP. I.

Of the Scythians or Tartars, and antient Moguls. Of Genghizcan's Country, Ancestors, and Genealogy. Of his Birth, and Name, and the Troubles he suffer'd during his Minority, from the rebellious Chiefs or Cans of the Moguls after his Father's Death.



OF the Greatness and Rapidity of Conquests, the Variety of Events, the Downfal of Empires, and Establishment of the greatest Monarchy that ever the World knew, can recommend a History, without doubt this of *Genghizcan* and his Successors will be well received.

Abulcain in
his Tarikh
Alofinan,
p. 1.

ceiv'd. This Prince laid the Foundation of a Monarchy greater in its Extent than those possessed by *Alexander* or *Augustus*; for he extended his Dominions to more than eighteen hundred Leagues from East and West, and above a thousand from North to South¹. It likewise flourish'd for more than one whole Age; that is to say, from the Elevation of *Genghizcan* to the Throne, to great part of the Reign of *Timur Caan*, his fifth Successor in the *Chinese* Empire. But what is yet more extraordinary, is, that *Genghizcan* had much fewer Forces when he began his Conquests; than *Alexander* or *Cesar*, and that he kept them with as much Prudence as Valour. He even excell'd all his Successors put together in the number of his Victories; and was not contented with the single Title of Conqueror, but strove to merit that of a Lawgiver also: tho this appear'd incompatible with the continual martial Employments which his almost incessant Wars engaged him in. Thus he made himself acknowledg'd to be the greatest Prince that ever fill'd the Eastern Throne; and all Historians have given him the highest Titles and Encomiums that ever Emperor was honour'd withal²: They surname him the Sultan³ of the *Moguls* and *Turks*, the Conqueror⁴ of the World, the only King of Kings, the Support of Princes, the Master of Thrones and Crowns: they likewise say that God never invested any Sovereign

Beyzavi in
his Nizam
Attavarikh
Divanali-
uscha.

¹ We are sole Ruler of the Earth, from the farthest East even to the West.

² The Prince and Chief of the *Moguls* was *Genghizcan*.

³ Sultan of the *Moguls* and *Turks*, sole King of Kings, Possessor of the Crown and Throne.

⁴ The conquering *Genghizcan*.

on Earth with so great Authority. Nevertheless, how considerable soever this History may make this Monarchy appear to be, yet it must be confess'd, that till this time we in Europe have had very little Knowledge of this People, or knew what the *Moguls* were, from whence descended, or who have reign'd over them. We have little Knowledge of their several Countries and Tribes, altho *Genghizcan's* Successors have carry'd their victorious Arms even into *Hungary* and *Bohemia*, where they fought a famous Battel in the Year 1242⁵; and they have likewise had Differences with the *French* in *Syria* on several occasions. And before this time *Hulakou*, Grandson to *Genghizcan*, had ruined the famous Empire of the *Califs*, or Successors of *Mahomet*, after having cut off the Head of *Mustafem Billah*, the last of the *Abasside Califs*, in the City of *Bagdad*, in 1258. Notwithstanding all these remarkable Events, and that there are yet living at this day some of the Descendants of this Prince, as well in *Asia* as in *Europe*, without mentioning those in *India*, who possess the mighty Empire whose Prince is call'd the Great *Mogul*, who is descended from *Tamerlain* the Great, who sprung from *Genghizcan* by the Mother's Side, in the fifth Generation. ⁶ *Mau-*gre all this, I say, these known Facts, and the

Mirconde
in Rouzet
Assafa.

Calvisius,
p. 807.

Bin Abdal-
larif in
Lubbatta-
varikh.

Hezarsen
in Tangib.

⁵ *Henry Duke of Silesia* was kill'd. The King of *Hungary* saved himself in *Austria*, whose Prince stripped him of all the Riches his Queen had sent him to keep. He was at last exil'd into *Slavonia*, where he past the rest of his Days in extreme Misery.

⁶ The Cans of *Crim* or little *Tartary Precopensis*, who descended from *Touschican* the Son of *Genghizcan*; the *Uzbeks* who established themselves in 1498. in the Kingdom of *Transoxiana*, as also in *Caspichac*.

actual Existence of so many Princes of the Race, it is most surprizing that this Nation is so little known to us in *Europe* ⁷.

Schicardus. It is true, that the Empire of the present *Moguls* is new, it not being above a hundred and fifty Years since it was founded by *Humayoun* in *Indostan* ⁸; and it is more than five hundred Years since *Genghizcan* was proclaim'd Emperor of the *Moguls* and *Tartars*: but both Nations
 Hezarfen. had the same Original. And in this History the *Moguls* of *Tartary* are call'd the antient *Moguls*, only to distinguish them from the *Moguls* of *India*, who are more known.

Abulcair, But to return to *Genghizcan*, all the *Moguls* p. 1. and *Tartars* of all sorts acknowledge him to be the greatest of all their Princes. ⁹ He was the Son of a Can named *Pifouca*, or *Yefouca*, who had reigned in the antient *Mogolistan*, a Country situate in *Great Tartary*, and in a Province call'd *Caracatay*. This *Great Tartary* in *Asia*, as well as the little *Tartary* in *Europe*, are no other Countries but those which in past times were call'd *Scythia*. They contain'd many Kingdoms, but they are now divided into so many petty Monarchies, that it is almost impossible to give a perfect Account of the Number or Names of them all.

The Eastern Authors are content to divide them into four Parts. The first of which is *Capschac*, composed of many great Provinces, amongst which is that of the *Getes*, situate to the Eastward of the *Moguls*, and to

⁷ Ut vix quisquam nostrum ejus nomen audierit.

⁸ The *Moguls* of the *East Indies* are descended from the antient *Moguls* by *Tamerlain*.

⁹ In *Caracatay* was a great Can who was called *Pifouca*, the Son of *Purtan*.

the Northward of *Transoxiana*, and the Country which the River *Sibon* * waters. The second Division is *Zagatay*, which was call'd by the Antients *Transoxiana*, and by the *Arabs* *Maouarannabar*. The third is *Caracatay*, which contains *Turquestan*, the Country of the *Naimans*, the Country of the *Gelayrs*, of whom the *Keraites* make but a part; the Country of the *Yugures*, *Tangut*, *Khotban* or *Kbyta* or *Koutan*; the Country of the *Cal-mucks*, and the Kingdom of *Courge*, which borders on *China* and on the Sea. The fourth part is compos'd of the antient *Mogolistan*, which is *Gog* and *Magog*, whose Situation is so differently describ'd by Historians, tho it is indeed the Country possess'd by *Genghizcan*: Some have placed it in *Asia Minor*, others only in *Lydia*, others in *Colchis* and in *Hyberia*; and some Travellers have placed it in the Country of the first *Scythians*, beyond *China*, to the North East of *Asia*, saying, to support their Conjectures, that the Children of *Magog*, the second Son of *Japhet*, went from the North Parts of *Europe* to the North Parts of *Asia*, where they gave their Name to the Country they inhabited. In a word, this Country is situate in the most Eastern Part of *Asia*, to the Northward of *China*, and was always well-peopled. The Oriental Writers call its Inhabitants *Moguls*, and the Europeans have given them other Names.

In the time of *Genghizcan*'s great Grandfather, they made a vast progress, and advanc'd as far as *Caracatay*, where they oblig'd some Cans to pay them Tribute; but in the twelfth Century, in which *Genghizcan* was born, they were Tributaries to the King of the *Keraites*.

Fadlallah
in Tarikh
Gazany.

In the seventh Age there were two sorts of *Moguls*, the one called *Dirlighin Moguls*, and the other *Niron Moguls*: the Sequel of this History will shew why they were thus call'd. The *Dirlighin Moguls* were the Nations of *Congorat*, *Berlas*, *Mercont*, *Courlas*, and many others. And the Inhabitants of *Merkit*, *Tanjout*, *Mercat*, *Joumogul*, *Nironcaiat*, *Tecamogul*, and some others besides, were call'd *Niron Moguls*; amongst whom we must observe that the *Tecamogul* and *Nironcaiat* properly belong'd to *Genghizcan's* Family.

The Word *Cayat* signifies a Smith. *Cabalcan*, the Great Grandfather of *Genghizcan*, to make himself distinguish'd from the other Cans of the Tribe of *Niron* his Relations, added the Name of *Cayat* to that of *Niron*; which Name his particular Tribe were known by: Since which time, this Name, as a Title of Honour, has remain'd not only to the Tribe, but to the Can himself, who is the Head of them all. The Origin of this Word was deriv'd from a certain People who liv'd at the remotest Northern Parts of *Mogolistan*, which were call'd *Cayat*, because their Chiefs had heretofore erected a Foundary for Iron-work in a Mountain called *Arkenekom*, which gain'd them a great Reputation, and made this Branch of the *Moguls* highly esteem'd, by the great Advantage all the *Moguls* Country receiv'd from this Invention¹; they therefore called these People the *Arkenekom-Smiths*. And *Genghizcan's* Ancestors being a-kin to them by

Rubruquis.

Alliances with this People, * some mistaken

¹ They had never before that time had the Art of making use of Iron.

² *Temporis Chingis faber quidam erat in populo Moal, & furabatur de animalibus Unc Gan quod poterat, &c.*

Writers have publish'd, that this Prince was the Son of a Blacksmith, and had been of that Trade himself. What occasion'd them to fall into this Error was, that every *Mogul* Family, to preserve the Memory of these illustrious Founders, or Smiths, were accusom'd the first Day of the Year to celebrate a Feast, during which they erected a Forge, with its Bellows, in which they lighted a Fire, and heated a Wedge of Iron, which they beat with Hammers upon an Anvil; and this Beating was preceded and concluded with Prayers. These Writers doubtless, not knowing the Meaning of this Ceremony, and ignorant of the Reason why the Sirname of *Cayat* was given to *Genghizcan's* Family, were persuaded that this Can had been a Smith, and that in Thankfulness to God for having raised him to the Throne, they had established this Ceremony. Thus having searched no farther into the History of the antient *Moguls*, they made *Genghizcan* pass for a mean Person, whose Elevation to the Empire was owing to nothing but his good Fortune.

But those Historians who have made a curious search into Antiquity, to discover the Origin of this Prince, have had other Sentiments of him. They all speak of his Father *Pisouca Behader*³, as of a Can the most considerable amongst the antient *Moguls*: He had, say they, two Kingdoms of great Extent; he had married *Oulon Aikeh*, the Daughter of a

Abulcain.
Bin Abdal-
latif.
Marrakes-
chy in Al-
masalic, or
Almama-
lic.
Condemir
in Habib
Assuyar.

³ This Emperor was Master of two Kingdoms, over both which he ruled.

⁴ The *Mogul* Emperors, to the number of twenty one, have reigned in *Persia* 150 Years; the first of which was *Genghizcan* the Son of *Pisouca*.

Can, his ⁵ Relation, who had gained many Victories over his Enemies. ⁶ It may be plainly seen by this that the mean Birth they report him to have had is purely the effect of the Ignorance or Malice of these Writers; whereas his Father was descended, in a direct Line for seven Descents, from *Buzengir* surnamed the Just, whose Reputation was so great both in the Eastern and Northern Parts of *Asia*, that there was no considerable Prince who would not gladly have pass'd for his Relation, or been proud of being ally'd to him. ⁷ We may then rest assured that *Genghizcan* the Son of *Pisouca* was born a Prince or Can.

* *Remus*
and *Romulus*:
Sons of
Mars.
Alexander
the Son of
Jupiter.

As almost all Empires* and illustrious Families have their fabulous Stories and false Miracles to grace their Beginnings, the *Moguls* have not failed to have theirs, and have rather chose to corrupt their History than to let it pass undorn'd with something marvellous. They have attributed strange Revelations to *Genghizcan*; and to gain the greater Veneration from the People, they have even deify'd him: those who were most interested in his Advancement, have had the insolence to make him pass for the Son of God; but his Mother, more modest, said only, that he was the Son of the Sun: but not

⁵ They were all Emperors of the East, and the greatest of them all was *Buzengir Can*.

⁶ The greatest of these was *Buzengir*, from whom all the *Mogul* Cans descended.

⁷ *Bin Abdallatif* in his second Chapter of his *Lubbattaou-arith* says, that *Genghizcan* lived in the days of *Abou Muslim Merouzy*, who according to the Historian *Almakine* was in the days of *Merouana* the elder, the last of the *Ommiades* Califs. This *Abou Muslim* was he who took the Diadem from the *Ommiades* Califs, and gave it to the *Abassides*, A. D. 749. *Heg.* 132.

being

being bold enough to aver that she was personally belov'd by this glorious Planet, she pretended to derive this fabulous Honour from his ninth Predecessor; and his Partizans reported, that *Buzengir* was the Son of the Sun.

The *Turks* and *Tartars* believe that the Mother of *Buzengir* was the Root from whence all the *Mogul* Emperors sprung: and History, or fabulous Story, has given ground to Historians to report, that a Woman was the first of this illustrious Family, which cannot be traced farther than her: she is called *Alancona*¹. She had been married, and had born two Sons, the one named *Bactout*, and the other *Balactout*, according to *Marcopolo's* Report: other Authors call them *Belkeda* and *Yekeda*. 'Tis said that *Douyan-Byan* her Husband died some time after; and that instead of thinking of marrying again, being esteem'd a very vertuous Lady, she lived a retired Life, and easily made the World believe that she applied her self wholly to the well educating of her Children: Nevertheless some time after she appear'd to be big with Child², at which her deceased Husband's Relations murmur'd, and she was at last forced by them to appear before the chief Judge of the Tribe. It is true, she made no scruple of doing it, but went boldly to the Judge, and desired him to give attention to what she should relate, and weigh well every

Marrakes-
chy.

Marcopo-
lo.

Marrakes-
chy.

¹ It is affirm'd that *Genghizcan* derived his Original from a Woman called *Alancona*.

² She became with child; they accused her of a Crime, and carried her before the Judge, who question'd her about it: she said she had not had conversation with any Man living, and was upon her Bed, when a Light appear'd which penetrated three times into her Body.

Mirconde.

Marrakesh-
chy.

Mirconde.

circumstance of what had happen'd to her, before he pass his Judgment on her. The Judge asked her by whom she was with child: she answer'd that no man had occasioned it, but that one day lying negligently upon her Bed, an extraordinary Light appeared, illuminating the dark Room where she lay; that this Light, whose exceeding Brightness even blinded her, seem'd to environ her, and three times she felt it penetrate even into her Body. ³ And this good Lady being desirous to prove her self innocent to the People, and to persuade them that her conceiving with child was a Prodigy, and not naturally, she is said to have added, that each time the Light penetrated her Body, she conceived a Son; and therefore they must wait till the time of her Delivery, and that if she brought into the world three Male Children, it was an incontestable proof of the Truth of what she told them; but on the contrary, if she brought not three Sons, she would submit to suffer the most cruel Torments they could invent. The time of her Delivery being come, she silenced the Calumnies her Husband's Relations had rais'd of her, and justified her Virtue ⁴ by bringing three Sons, who in process of time gave their Names to three considerable Tribes, of which they were the Chiefs.

Buzengir was one of these three Sons, and the Heads of their Descendants were called *Nouranyoun*, that is to say, Children of Light. This Fable hath caus'd some Authors to call *Genghis-*

³ I conceived with child, and I am big with three Sons; wait till I am deliver'd, and if I bring three Male Children, you will be convinced of the Truth of what I say: if I bring not three Sons, do with me whatsoever you think good.

⁴ She brought into the world three Male Children.

can the Son of the Sun, believing him to be descended from *Alanconou* by *Buzengir*, his Predecessor in the ninth degree. *Marrakeschy* an *Arabian* Historian, who relates this Fable, professes that he does not credit it, and that he is fully persuaded this Lady only invented it to avoid the Death which by her Crime she had merited⁵: but the *Persian* *Condemir*, a celebrated Historian, compares the Chastity of *Alanconou* to that of the Moon; and after having related the Fact in a more modest manner, affirming that the Light enter'd into her Mouth, and thence descended into her Womb, adds, that she was really brought to bed of three Sons, as she had foretold: And this Prediction, being thus verified, made her be afterwards look'd on as a Saint or Prophetess.

It is most certain, that the *Moguls* look on this Fable as a sacred Truth, and that it is held a great Miracle amongst them; and they remain persuaded that God sending his Light to *Alanconou*, design'd that a Prince should be one day born of the Descendants of this Woman, who should avenge God on Mankind for all the Injustice committed by them on Earth; and they believed *Genghizcan* to be that Prince.

These three Children, whose Names were *Mirconde*. *Bucan*, *Bosky* and *Buzengir*, no sooner appear'd in the world, but Superstition consecrated *Alanconou's* Cheat to the People, and distinguish'd these her three last Sons from all the other *Moguls*, and the People gave to them and their Successors the Sirname of *Niron*⁶: I say, to

⁵ She invented this Fiction only to avoid being put to death.

⁶ Corrupting the Word *Nouranyoun*, which signifies Children of Light.

these three last Sons, for her other Children were called *Dirlighin*, to distinguish that they were only *Moguls* born without a Miracle.

The same *Condemir* makes *Alancoua* to be descended from *Noah*; ' he says, that she was the Daughter of *Tchoubinecan*, whose Ancestors he makes to be *Oguz*, *Caracan*, *Mogolcan* and *Turk*, who was the Son of *Japhet*, the Son of *Noah*: this *Turk* is the Person from whom the *Turks* pretend to proceed, he was the first King of the *Eastern Tartary*, in the days of *Cayamerres* the first King of *Persia*.

In fine, *Genghizcan*, according to the Report of *Fadlallah* who writ his Life, had for his Father *Pisouca Behader*, and for his Grandfather *Purtan* the Son of *Cabalcan*, who sprung from *Tumenecan* Son to *Baisancourcan*, whose Father was called *Caiducan*; this last was the Son of *Toutomitencan*, who had for his Father *Boucacan* the Son of *Buzengir*, surnamed the Just.

Bin Abdal-
laif.

Amongst these Princes there were particularly three, who have render'd themselves worthy our notice: *Buzengir*, by a thousand Virtues, and by his Quality, being King of *Cotan*; *Cabalcan* made himself the Admiration of all *Asia* by his Courage; and *Pisouca*, the Father of *Genghizcan*, was fam'd for having brought under his Command the greatest part of the Chiefs of the *Mogul Nations*, with the Kings of *Caracatay*, who troubled his Quiet: he vanquish'd them, notwithstanding they frequently receiv'd Succours from the King of the nor-

' *Turk*, the Son of *Japhet*, succeeded his Father; the *Turks* call themselves Sons of *Japhet*. He was the first *Turkish* King, as *Kayoumerres* is reported to have been the first King of *Persia*.

Genghizcan the Great.

13

An. Dom.
1154.
Heg. 549.



thern Parts of *China*, or from *Cathay*. The last Battel that *Pisouca* fought, before the Birth of *Genghizcan*, was against a People called *Sou-mouguls*, or *Tartars*: To revenge himself for an Affront he had received of them, he caused his Forces to march to their Frontiers, enter'd and pillag'd their Country. *Temugincan*, General of several Hords or Tribes, came to drive him thence; but *Pisouca* went to meet him, and put him to flight after a bloody Battel, and return'd with Honour to his Country-House, where he commonly resided, called *Dilon Tladac*, in *Teca Mogolistan*.

To perpetuate the Memory of this Victory, he gave the Name of the Can he came from vanquishing, to a Child of which *Olon Ayke*, the first of his Wives, was soon after brought to Bed¹, calling him *Temugin*.² And congealed Blood being found in the Infant's Hands,³ *Pisouca* was much surprized, it appearing to him an extraordinary Accident; he therefore, according to the Custom of the *Moguls*, consulted the Astrologers and Southsayers⁴; but he was not content with their Conjectures. And *Soughoudgin* his Relation, and first Minister, a Man of great Capacity, very skilful in warlike Affairs, and one who had acquir'd much Knowledge in *China*, where he had long resided; I say, this *Soughoudgin* was the only Person

¹ *Genghizean* was born *Anno Domini* 1154. in the Reign of *Lewis* the seventh King of *France*; and this Year was the Year of the *Hog*, according to the *Mogul* Calendar.

² *Cadrakhun fesuride Dermucht Dacht*.

³ He was first named *Temugin*.

⁴ *Genguizcan Hijo de Sukik Badar nacio corriendo elano dela Hyxara*, 546.

⁵ *Pisouca* called him *Temugin*.

who

An. Dom. 1154. who could satisfy the *Mogul* Can; ' he told
 Heg. 549. him, That the Planet that reign'd at his Son's
 Texeira. Birth, shew'd that he should have many Enemies to combat with; and that the Blood observ'd in his Hands foretold that he should stain the Fields with their Blood, and overcome them all; and that he should in a little time be Grand Cham of all *Scythia*, because the House of his Nativity ' in his Horoscope was *Libra*, which was a celestial Sign, and the seven Planets at that time were all in that Sign.

In effect, the Eastern Authors say in their figurative Stile, ' That the Air or Wind, impatient of his Severity, blew with such Violence in *Asia* in the time of his Reign, that ' many thousands of People were destroy'd.'

This Prediction pleased *Pisouca*; He soon conceiv'd mighty hopes equal to what it promised, and thought he could see in his Son *Temugin's* Face all the Presages of an heroick Mind. Nor was he deceiv'd in his Conjectures: This young Prince had scarce attain'd to his ninth Year, when he would apply himself to no other Exercise than Arms.

The great Minister *Soughoudgin* died before this time, but he left a Son called *Caraschar Nevian*, who was a Man of great Parts and Learning. *Pisouca* chose him to breed up ' *Temugin*; and the Sequel proves that he made no ill choice.

* *Quando Chinguiscan nacio, truxo en sus dos manos a preredo en cada una dellas un poco de Sangre que fue cierto pronostico de su crueldad.*

' His Horoscope was *Libra*, a celestial Sign, and all the seven Planets in it.

² Seeing his Son of a noble Genius, he committed him to the Care of an *Atabec*, or Governour, of high Birth and Quality.

About

About this time *Pisouca* saw the Course of his Prosperity cross'd by an adverse turn of Fortune. The King of *China* took and kept him long a Prisoner in his Dominions, and treated him very ill; but *Pisouca* had the good Fortune at last to break his Chains. He bribed those that guarded him, and found a way to escape to the *Teca-Mogul*; where being come, he thought of nothing but how to revenge himself upon the King of *China*. In order to which, he married his Son *Temugin* (tho he was not thirteen Years old) to a Princess who was Daughter to the Can of *Naiman*, who had as much Cause as he to hate the King of *China*. These two Cans were designing to go and attack this Prince with all their united Forces, but Death prevented them³: for *Pisouca* died, and then all things were quite alter'd in less than a Year's space, and put into a very ill Posture.

An. Dom.
1166.
Heg. 562.

Bin Abdal-
latif.

Pisouca having made war with the People of *Tanjout*, *Merkit*, and several other Tribes of the Branch of *Niron*, his Relations, and forc'd them to acknowledge him for their Sovereign; soon after his Death all these Nations revolted, the Cans of *Tanjout* and *Merkit*, *Gemouca* Cousin to Prince *Temugin*, and several Heads of other Tribes whom *Pisouca* had subjected, join'd together, and came to attack *Temugin*, who, notwithstanding his Youth, courageously set up his Standard⁴, animated by his Mother's Example, who show'd her self a noble Princess, such as it became *Pisouca's* Wife to be. He

Bin Abdal-
latif.

³ When *Pisouca* died, *Genghizcan* was but thirteen Years old; *Ann. Heg. 562*. It was in 1166. two Years or thereabouts after the Birth of *Philip Augustus* King of *France*.

⁴ It was a Staff, at the end of which a Horse's Tail was fasten'd, which served for a Standard in the Armies.

An. Dom.
1166.
Heg. 564.



exhorted his Subjects to defend themselves, and with her, putting himself at the Head of his Army, march'd to his Enemies, and immediately gave them battel with good Success. But Fortune in the end turn'd against him; he was beaten, and *Temugin* fell several times into his Enemies hands, yet had always the luck to escape.

Mirconde.

Ounghean
King of the
Keraites,
called Pref-
ter John.

Being in the fourteenth Year of his Age, he espoused *Purta Cougine*, the Daughter of a *Mogul* Can, the Chief of the Nation of *Congorat*, and Kinsman to *Ounghean* King of the *Keraites*. By this Lady he had a Daughter that Year: But the Year following a powerful Party of the Inhabitants of *Merkit* having learn'd that *Temugin* was gone from his Kingdom on an Expedition, went into *Nironcaiat* to plunder it, it belonging to one of his Tribes. They surprized those few Forces that guarded it, and after a slight resistance, they enter'd and carried off all that was valuable, as also the Princess *Purta Cougine*, who was big with her second Child, and sent her to the King of the *Keraites*, thinking it would much oblige him to put into his power a Princess of such extraordinary Beauty as she was.

The King of the *Keraites* certainly receiv'd this Present with much Joy; but he always look'd on *Purta Cougine* as a Father on his Ch'ld; and tho' *Temugin* had a great many Enemies in his Court who press'd him to marry this Lady himself, he answer'd, that he could not marry his Son's Wife. He spoke thus, because in the

* The Persecutions *Temugin* suffer'd from the neighbouring Cans or Princes.

time

time that he made a League of Friendship with *Pisouca*, he called *Temugin* his Son; he there fore treated her as if she had been his own Daughter.

An. Dom.
1168.
Heg. 564.

So soon as *Temugin* heard that his Wife was in the King of the *Keraites* Hands, he order'd a *Nevian** to go and demand her in his Name, and to acquit himself of this Commission with all Diligence. The *Nevian* obey'd, and was no sooner arrived at *Caracorom*, where this King kept his Court, but he obtained Audience; and after having made him the usual Compliments, he declared the Subject of his Embassy. The King received him favourably, and granted all he desired; he even committed the Princess to his Care, charging him to treat her with all the Respect and Tenderness that he in duty owed to his Monarch's Wife.

The Princess *Purta Cougine* was so near her time, that she was obliged to stop for some Days on the Road; in which time she was deliver'd of a lovely Son, whom she caused to be wrapt up in soft Paste, and so carried in her Lap, without harming its tender Limbs. This succeeded so well, that when she arriv'd at *Temugin's* Palace, notwithstanding the tedious Journey she had gone, the Child was found to be in perfect Health. The Care she had taken of this young Prince was very acceptable to her Lord: He call'd him *Jougi*†. And now altho *Temugin* had continued to support a War Condemn'd for seven or eight Years after his Father's Death, and that *O lon Ayke* his Mother used all her Efforts to maintain him on the Throne

* That is to say, a Prince of that Court.

† In the *Mogul* Language *Jougi* signifies happily arrived.

An. Dom.

1170.

Heg. 566.

his Father had left him in, yet of necessity he must at last sink under the weight of so many Enemies; and therefore it was no wonder that he was in the end taken Prisoner by the Tribe of *Tanjout*.^s And what was more grievous to him than his Prison, was, that his own Tribe of *Niron Cayat*, seduc'd by *Toucta Bey*, Can of the *Merkites*, the most powerful of all his Enemies, revolted at the same time, and took up Arms against him. He again had the good Fortune to escape from his Enemies hands by his Wisdom; and then he began wisely to consider, that tho he had again escaped, yet he must now yield to Necessity, and provide a Retreat for himself, in case his Enemies refus'd to make a Peace with him; and that such a Retreat could not be procur'd from any Prince, but on very disadvantageous Terms. He therefore made all the Advances possible to bring the Cans to an Accommodation. He offer'd them all they could desire; but they having no other Design than entirely to ruin the Family of *Pisouca*, rejected all his Proposals, in such sort, that they invaded and usurp'd the greatest part of his Dominions. He used many vain Efforts to resist them; so that at length, despairing to retrieve his Losses, he took a Resolution to take refuge under the King of the *Keraites*, who he flatter'd himself would give him a good Reception, because *Pisouca* his Father had before assisted this Prince against his Enemies.

About this time *Temugin* had a Dream that presag'd his future Greatness. He dream'd

^s The Tribe of *Niron*, who had been subdued by *Pisouca*, abandon'd *Temugin*, and put themselves under the Banner of the Tribe of *Tanjout*.

that his Arms were grown of an extraordinary length, that he had a Sword in each of his Hands, and that the Point of that in his right Hand was turn'd towards the East, and the Point of that in his Left to the West. He communicated this Dream to the Queen his Mother, who explain'd it in a manner suiting the ambitious Ideas she had conceiv'd of him. She told him, that these two Swords prefigured to him the Empire of two Parts of the World:

An. Dom.
1170.
Heg. 566.
Marrakef-
chy.

Flatter'd with such vast Expectations, he was confirm'd in his Design of retreating to the Grand Can's. To this effect, he sent a Prince, or Nevian, to *Caracorom*, and did not in vain implore the Protection of *Ounghean*: The King granted him an *Asylum* in his Court; and sent him word by the Nevian, that he might look on him as a Man who thought himself absolutely bound to his Service, by the singular Obligations he lay under to his Father *Pisouca Temugin*, thus assured of the Grand Can's Protection, had nothing more to do but contrive his Retreat. He left the Management of his Kingdom to his Uncle *Utagekin*, and marry'd the Queen *Oulon Ayke*, his Mother, to the Emir *Buzvac*, whom he made to sit on his right hand above all the other Princes; and then he departed with *Caraschar* to go for the King of the *Keraites* Court. ⁹ *Caraschar* took all the Precautions imaginable for the Safety of his Prince whom he had the Honour to accompany. He chose six thousand Soldiers for his Guard,

⁹ Accompany'd by *Caraschar*, he took refuge under *Ounghean*.

An. Dom.

1170.

Heg. 566.



and engaged all his faithful Servants to follow him; giving them hopes that the Grand Can would not fail to lend Assistance to *Temugin*, and re-establish them in their Fortunes, to the Confusion of their Enemies. Thus the brave Son of *Pisouca* put himself at the Head of those who would follow his Fortune; which tho but few in number, and appearing an inconsiderable Band of Forces, yet in respect of their Courage and Fidelity to their Prince, were formidable.



C H A P. II.

Of Ounghcan King of the Keraites, otherwise known by the Name of Prester John of Asia. Of the Arrival of Temugin at Caracorom, and of the Conspiracy formed against him there.

Matthew
Paris.

BEFORE we speak of the Reception *Ounghcan* gave *Temugin*, I think it will not be improper to relate what Historians have said of this King, because he was not only a Prince of glorious Memory, but also a Person who has a considerable share in this History.

His Predecessors had been powerful Lords in the Northern Parts of *Asia*, that is to say, in *Mogolistan*, in *Gelair*, *Turquestan*, and some other Parts of *Caracatay*. Some of his

Pisouca being dead, this young Prince went to *Ounghcan*, who was King of *Caracatay*.

An-

Ancestors had even assum'd the Title of *Pa-discha*²; but their Greatness in time decay'd. And his Family, which was one of the most illustrious in all *Caracatay*, in the Country of *Gelair*, contain'd six great Branches or Tribes of *Dirlighin Moguls*, amongst whom were the *Keraites*, who made cruel Wars with their Neighbours. The Grandfather of *Oungh-can*, whose Tribe resided at *Caracorom*, was one of the most considerable and most valiant Princes of the *Keraites*, but at the same time one of the most unfortunate. Several Cans of *Caracatay* combined against him, and vanquish'd him twice; and one amongst the rest, named *Naour*, his Relation and next Neighbour, having drawn him into an Ambuscade near a Wood, seized and immediately sent him under a strong Guard to the King of *Courga*³ in *China*, where he finish'd his Life in a strange manner; for the King of *Courga* caused him to be bound, and sow'd up in a Sack, and cruelly let him expire on a wooden Ass.

An. Dom.
1170.
Heg. 566.

Fadlallah,
p. 38.

⁴ The Widow of *Mergous*, which was the Name of this unhappy Prince, inconsolable for his Loss, and having a lively Sense of the unworthy Usage given her Husband, took a Resolution to be reveng'd, whatever it cost her; and you shall see in what manner she obtain'd her Ends. Tho *Naour* was the principal Cause of her Grief, and Object of her Hate, she feign'd herself to be angry with none but the King of *Courga*, and caus'd *Naour* to be told, after she had been fifteen Months a

² Which signifies Emperor.

³ Some pretend that this *Courga* was *Corea*.

⁴ She was call'd *Contonky*.

An. Dom.
1170.
Heg. 566.

Widow, that being resolv'd to leave off her Mourning, she passionately desired to divert her self with his Company; and that if he yet retain'd any part of that Affection he had profess'd to have for her before her Marriage with *Mergous*, she should not refuse to make him her Husband: In fine, that if he approv'd of what she propos'd, of making merry with her, he should prepare to receive her, for she would forthwith come to him, with only a few of her Attendants; and that she would take care to bring with her good store of *Bourachios*, or Leather Barrels, filled with an excellent *Cammez*, or Drink*. *Naour* falls into the Snare, and sends the Princess word back, that nothing could be more agreeable to him than her Company. The Lady immediately makes ready to go; and after having sent before her a hundred Sheep, and ten Mares, she sets forward, attended by Chariots, loaden with great Vessels made of Ox-hides, full of *Cammez*. Being arrived near *Naour's* Tents, she order'd that the Sheep should be given to the Cooks to dress, and the Chariots full of the Vessels placed within two Paces of the Tent in which they were to feast. The Can went out to meet the Princess with all the Demonstrations of Joy and Respect of a passionate Lover. He had a long Conversation with her. The Table was spread, and she caused some of the Barrels of *Cammez* to be brought into the Tent, which she presented to *Naour*. He drank of this Liquor with much Pleasure, and made himself drunk. Then she gave the Signal to her Attendants, who open-

* Some call it *Cosmes*. It is a Drink made of Mares Milk, and prepared after a particular manner.

ing the great Barrels, there came forth instantly arm'd Men, who joining with the rest of the Princess's Attendants, fell upon *Naour*, whom she had already stabb'd, and cut him in pieces. Nor could their Fury be appeased till they had spilt the Blood of all those Domesticks whom this Can had caused to come into the Tent to serve them. Such was the Vengeance this generous Woman took on her Husband's Enemy. And she concerted her Measures so well to execute her bold Design, that she retreated in Safety, without any discovery being made of what she had done, or falling into the Hands of those who might have reveng'd *Naour's* Death. By this great Action she acquir'd a mighty Fame, and all the Princes of that Age highly esteem'd her.

An. Dom.
1170.
Heg. 566.

Mergous Can left two Sons by this Princess, *Fadlallah*, *Coja Boiruc* and *Gurcan*; the first of whom dying, *P. 272.* left several Children, the eldest of whom was *Ounghcan*, who was at first called *Togrul*. At ten Years of Age he accompanied his Father in his Wars *Togrul* was in that Expedition where his Grandfather was taken by *Naour*, and with much difficulty escaped. And having more Merit, and being better belov'd than the rest of his Brothers, they conceiv'd a most inveterate Hatred against him, when they saw him seated on the Throne of the *Keraites*, which he took possession of after the Death of his and their Father. This Aversion was increased in them, when they saw the King of *China* send an Ambassador to congratulate him, giving him the Name of *Ounghcan*, by which he intimated that he merited the Title of Grand Can, and that he acknowledg'd him for such. And in truth this Name, which signify'd the first of Cans, pleased him so much, that he as-

An. Dom.

1170.

Heg. 565.



sum'd it, and quitted that of *Togrul*, which he always disliked, because it was the Name of a certain Bird that was accounted an ill Omen.

Ounghcan had afterwards more than one Quarrel with his Brothers and Cousins, some of whom he put to death. This rigorous Treatment of them caused his Uncle *Gurcan* to make war against him. They came to Blows in the open Field, where, after a bloody Battel, *Ounghcan* was vanquish'd, and despoil'd of all his Dominions: But he had recourse to *Pisouca*, *Temugin's* Father, and by his Assistance he expell'd his Uncle *Gurcan*, and pursued him even to the Kingdom of *Cachin*, and so was re-establisht in his Throne.

This same *Ounghcan*, King of the *Keraites*, was that Prince who made so great a Noise in the Christian World towards the end of the twelfth Century, under the Title and Quality of the *Prestre John of Asia*, which Name the *Nestorians* first stiled him by. And there are yet to be seen circular Letters sent by him to Christian Princes during his Reign; one of which was to Pope *Alexander III.* one to the King of *France*, one to the Emperor of *Constantinople*, and one to the King of *Portugal*, all writ in a very lofty Stile; in which he seem'd to design to give to those Princes to whom they were addressed, an Idea of his Greatness, and to persuade them that he was the greatest Monarch that ever *Asia* produc'd. There is yet remaining in *French* a Copy of the Letter he writ to King *Lewis VII.* the Father of *Philip Augustus*; but it seems by the Writing not to have been writ above three hundred

Matthew
Paris.

* *Ounghcan* is the *Prestre John of Asia*.

Years, and it begins with these Words, ‘ *Pres-ter John*, by the Grace of God, the most powerful Monarch, King of all Christian Kings, wisheth Health, &c.’

An. Dom.
1170.
Heg. 566.

This Letter is fill’d with an Account of this Prince’s Magnificence: He boasts of his great Wealth, the Vastness of his Dominions, in which he comprehends *India*, and all the Inhabitants of *Gog* and *Magog*: he proudly speaks of seventy Kings, who serve him, and are his Subjects; he vaunts of the Tribute he extorts from an *Israelitish* King, who is Lord of many Lords, Dukes, and *Jewish* Princes; he invites the King of *France* to come and see him, promising to give to him great Dominions, and also to make him his Successor. He proceeds in this Letter to name the different sorts of People and Rarities that are in his Kingdoms. In fine, he omits nothing that may conduce to his advantage, and speak him a most powerful Monarch. He calls himself a Priest, because of the Sacrifice of the Altar, which, as such, he performs; and King, as he executes Justice and Right as sovereign Judge. He speaks of *St. Thomas*, conformable to the fabulous Notions of the *Indians*; and at the Conclusion of his Letter, desires the King to send him some valiant Cavalier who is of the *French* Generation. These are his Words.

The Original of this Letter is in the Author’s Hands.

But ’tis not difficult to discover that this Letter is a Counterfeit, and that it was not writ by *Ounghcan*. The *Nestorians* who in that Country were very numerous, having established themselves there in the Year 737. by the means of the Missionaries of *Moussoul* and *Basra*, were the Authors of this Letter; having by means of their Emissaries spread a Report over all Christendom, that they had converted the greatest

An. Dom. 1170. Heg. 566. test Part of the People in *Scythia*, and also the King himself, who was the most mighty and powerful King that ever reign'd there ; that his Conversion was so sincere, that he was become a Priest, and had taken the Name of *John*. They added these Circumstances, to render their fabulous Stories more like Truth ; and compos'd these vain Letters, to make the Zeal of their Sect more respected and commended, by their having gain'd so great a Prince to Christianity.

Matthew
Paris, p.82.
Sacerdo-
tem sanc-
tissimum.

All the use we can make of these Letters for our History, is to prove that the World was at that time persuaded, and believ'd, that this King was a very great Prince, and likewise both a Christian and a Priest. There is also found a Letter of the Pope's, who styles him a most holy Priest ; yet in reality there is not the least Appearance that he was a Christian, but only that he permitted Christians to live under him, ' and that some of his Subjects had embraced the Christian Religion ; nay more, that he even suffer'd them quietly to have Bishops. What is really true, is, that this King was the most considerable Can of the Kingdom of *Caracatay*, and that a great number of Sovereign Princes paid him Tribute. *Abulfarage* observes, that he was Sovereign over all the Eastern *Turks* ; but we must take notice, that in his time the greatest part of the *Tartars* were call'd *Turks*, tho they were not of the Country of *Turquestan*.

' Et vocabant eum Nestoriani Regem Johannem, & plus dicebant de ipso in decuplo quam veritas esset. Sic ergo exivit magna fama de illo Rege Johanne ; & quando ego transivi per pascua ejus, nullus aliquid sciebat de eo nisi Nestoriani pasci. Rubruquis.

² *Ounghcan* was a Native of the Kingdom of the *Keraites*, whose Dependants were the Inhabitants of *Gelair* and *Tendouc*, which possess'd the largest Countries of *Caracatay*. The capital City of his Kingdom was *Caracorom*, situate about ten or twelve days Journey from the Place where *Temugin* first kept his Court, and about twenty days Journey from *China*.
² This City after *Ounghcan*'s Reign became the Residence of the *Mogul* Emperors. *Temugin* establish'd his Seat there, and his Successors made it the principal City of the Empire. The
¹ Emperor *Ostay Caan*, *Genghizcan*'s third Son, caused it to be rebuilt after his Expedition into *China*, and gave it the Name of *Ourdoubaleg*.

An. Dom.
 1174.
 Heg. 570.
 Condemir.

Rubru-
 quis.

Abulf-
 rage.

This Digression I thought necessary, to prove who *Ounghcan* was, in whose Court *Temugin* sought an *Asylum* from the Persecutions of his Neighbours. And now let us return to this Prince. ² He arrived safely at *Caracorom*, being conducted thither by the Prince *Caraschar*, *Ann. Dom.* 1174. He was then in his twentieth Year. ³ *Ounghcan* receiv'd him kindly, and gave him all the Marks imaginable of Friendship and Affection, acknowledging the grateful Sense he retain'd of the great Services the deceased *Pisouca* had done him. *Temugin* treated him with a like Respect, and mutual

² *Ounghcan* who was the Governour of the *Keraite* Nation.

² *Ounghcan erat Dominus cujusdam villulae quae dicitur Caracorom, populum habens sub se qui dicebantur Krit, Merkit.*

¹ And arrived in his own Country, where he built a City, which he called *Ourdoubaleg*; and this was the City of *Caracorom*.

² *Caracorom* signifies black Sand.

³ *Temugin* comes to the Court of *Ounghcan* King of the *Keraites*.

An. Dom. 1174. Heg. 570. Civilities pass'd between them. And, as in all Courts, the Favourites caress him whom their Master respects; so here the Courtiers all strove to please and oblige *Temugin*, whom their Monarch strove daily to do Honour to, and much loved.

Abulfarage.

Some Days after his Arrival, *Caraschar* desired *Ounghcan* to give his Master a private Audience, which was granted. * Then *Caraschar*, being the Prince's Governour, first made to the King a full Recital of all the Injustice and Persecutions the *Mogul* Cans had treated this young Prince his Master withal since his Father *Piscuca's* Death; and finish'd his Discourse with supplicating him to permit him to continue in his Court till he was of years to be able to revenge himself upon them. *Temugin*, after his Governour had ended his Discourse, assured the King of his Obedience and Fidelity; adding, that he would entirely devote himself to his Service. *Ounghcan* caress'd the young Prince, and promised him his Protection; and that he would not only make the *Mogul* Cans cease to persecute the Tribe of the *Teca-Moguls* who had always been faithful to him, but that he would force the Tribe of *Niron Cayat* to return to their Duty: In fine, he treated him with all the Goodness that a King could shew, nay indeed used him as a tender Father would his Son. He added more Officers to his Retinue, and honour'd him highly. He sent Lords from his own Court to those Cans who were the greatest Enemies to *Temugin*, to threaten them in his Name with his Displeasure, declaring war with them if they

* He continued in *Ounghcan's* Service till he was of age.

continued any Hostilities against *Temugin*. An. Dom. 1174.
Heg. 570.

Caraschar had indeed much Wisdom and Judgment, and it was doubtless by his sage Counsel and Instructions that the young *Mogul* Prince came to be so soon capable of such a great Trust as he discharg'd in *Ounghcan's* Court, who honour'd him greatly, calling him his Son; nay he even plac'd him above the Princes of his own Blood, and committed the Conduct of his Armies to him in a War he had with the Can of *Tendouc*. *Temugin* made his Courage appear on this occasion; and some *Mogul* Cans refusing to pay the Tribute they usually paid to *Ounghcan*, felt his Valour. He behaved himself on all occasions with so much Prudence and Wisdom, that *Ounghcan* undertook nothing without first consulting him.

All this good Success, and the Confidence the King had in this young *Mogul* Prince, seem'd to secure him his Favour for ever; but his Virtues created him Enemies, even more dangerous than those who forc'd him to fly his Kingdoms.

The Princess *Ouisoulougine*, Daughter to the King, charm'd with *Temugin's* Valour and Person, fell in love with him, ⁵ and rejected the *Abulcain*, Offers of *Gemoucha*, Can of the Tribe of *Jagerat*, who had asked her in Marriage with much Earnestness. *Ounghcan* gave her to *Temugin*, ⁶ and this Marriage was celebrated with *Abulcain*, as much Pomp as if it had been the Grand Can's ^{p. 2. l. 3.} himself. *Gemoucha* could not patiently see this; he lov'd the Princess, and saw himself slighted ^{p. 2. l. 5.}

⁵ *Gemoucha* was in love with *Ouisoulougine*, but she lov'd *Temugin*.

⁶ *Genghizcan* marries the Princess; *Gemoucha* is mad with Rage, and loses the Grand Can's Favour.

An. Dom. and rejected, his Love and Honour both injured and affronted: This enraged him so, that
 1175.
 Heg. 571. he resolv'd to revenge himself first on his Rival, and then on the King of the *Keraites*.

Marrakeschy, a celebrated *Arabian* Author, says, ' That the Fire of Envy was kindled in ' the Hearts of those who belong'd to the ' Grand Can, and that they invented devilish ' Stratagems to ruin the young *Mogul* Prince, ' and set the King against him; that they laid ' Snares (like Hunters) to entrap him, and ' omitted nothing to break the Union that ' was betwixt the King and him.' These are the Words of *Marrakeschy*.

Gemouca, now a despairing desperate Lover, easily found People disposed to join with him. A thousand envious Wretches offer'd themselves to assist him in his Revenge: Yet notwithstanding they were all combined against *Temugin*, and their Impatience great to ruin him, it was many Years before they could bring it to pass. The Credit of this young Prince, whom the King had made his first Minister, the great number of his Friends, and the Services he did *Ounghcan*, defeated all their Plots and villanous Designs a long time; ' but the Grand Can, who wanted nothing but a Mind firm and constant, proof against Sycophants Whispers, at last suffer'd himself to be seduc'd with Calumnies: But before he gave ear to *Temugin's* Enemies, many great Events pass.

Conspiracy
 against *Temugin*.
 Abulfarage.

Toucta Bey, Can of the *Merkites*, was at the head of those who sought to ruin the *Mogul* Prince; and seeing that their Designs did not

' He was valiant, and fear'd of his Enemies, which gain'd him the Envy of his Equals, who did him ill Offices with *Ounghcan*.

succeed, he broke Friendship with *Ounghcan*, resolving publickly to make known the Hatred he bore to *Temugin*. He join'd with the Can of *Tanjout*, and they made a League together, and had so formidable an Army when join'd, that they doubted not of overthrowing both the Father and Son-in-law together. They receiv'd into their Party all that were Enemies to *Ounghcan*, as well as *Temugin*; and to make their Friendship and League lasting, the Can of *Tanjout* propos'd to the Confederates, to confirm their Union with a solemn Oath, frequent with the *Moguls* to swear on such occasions.

An. Dom.
1177.
Heg. 573.

All the Cans and Emirs, or their Deputies, hew'd in pieces with their Sabres, a Horse, a wild Ox, and a Dog, and then pronounc'd these Words:

"Hear, O God! O Heaven! O Earth!
"the Oath that we swear against *Ounghcan* and *Temugin*; If one of us spare them when occasion offers, and fail to keep the Promise he has made to ruin them, and assist their Enemies against them, may he become as these Beasts."

The Mo-
guls Oath.

This Oath was a long time kept secret; but at last the King and the *Mogul* Prince having been inform'd of all by a Lord of the *Congorats*, prepared for the War, and to prevent their Enemies. *Temugin* ask'd to go against them in Person. The half of the Army was given him. To these Forces he join'd his *Moguls*; and having set up his Standard^{*}, he march'd to the Borders of the *Tanjouts*, of whom he got intelligence by his Scouts, and by his extraordinary

^{*} This was a long Staff or Pike, to which a Horse's Tail was ty'd.

An. Dom. 1177. Heg. 573. Diligence surprized their General with his Arrival, who did his utmost to avoid fighting, till such time as some of the Allies Forces, whom he expected, had join'd him ; and therefore amused *Temugin* so long with sometimes sending Parties towards the Mountains, where others were entrenched, or other Stratagems of War, that the *Naimans*, who being join'd in league with the *Cans*, were inform'd by their Scouts that the Grand Can had not all his Army with him, took this opportunity, whilst the *Mogul* Prince was on this Expedition, to enter into the Dominions of the King of the *Keraites* ; and this Enterprize they undertook by the Advice of a younger Brother of *Ounghcan's*, whose Name was *Erkecara*, who had many Years before retir'd to the *Naimans*. Whose King *Tayancan*, accompanied with this malecontented Prince, briskly attack'd the Grand Can, who thought of nothing less than this Irruption, having the Year before made Peace with the *Naimans* on very advantageous Terms for them. Tho much surprized, yet he omitted not to oppose them bravely, but in vain ; for this unfortunate King, after a tedious Fight, found himself obliged to fly, to avoid falling into the Enemy's Hands. The greatest part of his Soldiers were either kill'd or wounded, the Capital City taken and pillaged ; and his Brother *Erkecara* ascended his Throne as King of the *Keraites*. The Remainder of his scatter'd Troops, with Prince *Sancoun* his Son, retired to the Mountains ; and *Ounghcan*, by unfrequented Ways, went to seek his Son-in-law, whom he found just on the point of giving battel to the *Tanjouts*, and their Confederates.

Caraouls.

The *Mogul* Prince was much amazed when he saw the King in his Camp. He made him many

many Compliments of Condolance, and comforted him with Hopes of having now his full Revenge. In order to which, *Ounghean* put himself at the Head of the main Body, *Temugin* commanded the left Wing, and a *Keraite* Lord the right; and in this order they vigorously attack'd the *Tanjouts*, who defended themselves obstinately. The Victory was a long time doubtful, but at last the Grand Can was Conqueror; for *Temugin*, after having animated the Troops, both by his Words, and more by his Example, broke in with such Fury upon the Confederates Troops, that he put their right Wing into disorder. The rest of the King's Army taking fresh courage at this sight, fell in upon them with such Resolution, that they were routed: And so great a Slaughter was made of the *Tanjouts* that day, that that Nation was almost intirely destroy'd.

But this great Victory could not satisfy *Ounghean's* Revenge; he must regain his Throne, and punish the rest of his Enemies. He order'd *Temugin* to levy more Troops. This Prince immediately issued forth his Orders; and by his Care the Year following he had got together a formidable Army of *Keraites*.

The Confederate Cans were not idle on their side, nor were their Troops less numerous. It is true there were but few *Tanjouts*; but to make amends, *Toucta Bey* brought a great number of *Merkites* with him. There likewise came many Hords^a of *Dirlighin Moguls*. The Can of *Naiman* came in Person at the Head of his Troops, and the Tribes which *Erkecara* had engaged to his Party considerably augmented his Army.

^a A Hord is a Tribe of *Tartars* living together in Tents.

An. Dom.

1179.

Heg. 575.



They had at first only Skirmishes, and the Van-Guard on both sides fought several times with equal Advantage; but at last, the two Armies seeing each other, ranged themselves in Order of Battel, and *Temugin* at the Head of his Troops began the Fight. He was immediately follow'd by the whole Army: The Fight was smart and very obstinate, and perhaps the most bloody that History ever recorded. The Leaders of the Enemy at last gave way and fled: Their Example despirited all their Forces, who soon follow'd, and so great a Slaughter was made of them by the Pursuers, that the Fields were all dyed in their Blood. In this dreadful Confusion it was not known what became of *Erkecara*; but the Grand Can *Ounghcan* his Brother, enter'd victorious into *Cdracorom*, and was re-establish'd in his Throne *An. Dom. 1179.*

An. 1180.

The Year after this famous Victory, *Gemouca*, Can of the *Jagerats*, who was the Author of this War, being still an Enemy to *Temugin*, and holding a Correspondence with the Confederate Cans, by the Mediation of the Prince *Sancoun*, obtain'd leave to return to the Grand Can's Court; where he was no sooner arriv'd, but he apply'd himself artfully to gain the Friendship of all those whom *Temugin's* great Exploits had render'd envious, and who by private Whispers and Practices endeavour'd to lessen his Credit. But he strove above all things to please the Prince *Sancoun*, who was very young. He easily gain'd his Ear and good Opinion: He represented *Temugin* to him in the blackest Colours, to render him odious in his Eyes. He did not stop there; he strengthened his Cabal, redoubled his Plots, and spread many Calumnies against the *Mogul Prince*,

Prince, which his Friends supported. He fail'd not to find People enough who subtly inspired Prince *Sancoun* with the Sentiments they desired against *Temugin*; making him believe he was an ambitious Man, who had no other design in view, but to deprive him of the Succession, and get the Crown. To accomplish which, he held secret intelligence with *Tayan-can*, King of the *Naimans*, whose Daughter he had marry'd in his Minority, which King was a known Enemy to his Father the Emperor; and that *Temugin* built his Hopes on this Can's Assistance, of whose Friendship he was well assur'd.

An. Dom.
1183.
Heg. 576.

These Discourses had at last the Effect *Gemouca* desir'd upon the young Prince, and *Temugin* past in his Opinion for a Traitor. He by many Letters to the Grand Can his Father, advertis'd him of what he had been secretly inform'd, and omitted nothing that could render the *Mogul* Prince suspected. The King at first did not regard *Sancoun's* Advice, but look'd on it as coming from *Gemouca's* Malice, who had inspired him with these Notions: and without giving ear to it, continued to love *Temugin*, and to employ him on several Occasions where he had need of his Valour or Counsel. But at last *Sancoun* and *Gemouca*, the one spur'd on by Fear, and the other by Hate, redoubled their Efforts, and took so much pains, that they broke the King's Peace, and made him jealous of *Temugin*. The Grand Can's Troops and his being quarter'd together in the same Province, the least Motion of the *Mogul* Troops appear'd to Prince *Sancoun* treasonable Designs. This young Prince lived in perpetual Disquiet and Mistrust; he daily sent Couriers with Packets of Letters to his Father, in which he ceased

An. 1186.

An. Dom.
1192.
Heg. 588.

not to advise him to be on his guard, and said all that his Imagination or Fears could invent against *Temugin*. *Ounghcan* was no longer proof against his Son's Sollicitations, who conjured him earnestly to secure *Temugin's* Person; yet it was not without much Reluctance that he, at last consented to resolve on seizing upon him. For first the Love he had for the ⁷ Princess his own Daughter, and next his reflecting on the great Services *Temugin* had done him, long kept him in suspense, and racked his Soul: but his Love for his Son overcame all; and the Fear of *Temugin's* wronging him of the Crown when he was dead, as he was made to apprehend he design'd to do, made him determine to secure his Son-in-law.

⁷ The Princess said to her Father weeping, my Husband is innocent, believe not these malicious Tongues. *Abulcair*.





C H A P. III.

Temugin's Retreat from Ounghean's Court. His first Combat with his Father-in-Law's Troops. The Moguls refuse to pay Tribute to Ounghean. Temugin is declared General of the Mogul Army.

WHEN *Temugin's* Enemies were assured that the King had resolved to seize this Prince's Person, they were overjoy'd; ' but as it often happens in the Affairs of this world, that the Success does not always answer our Desires, and that Fate often confounds our politick Designs, the *Mogul* Prince's Affairs took quite another turn than *Ounghean* and *Gemouca* expected.

Bata and *Kischelik*, two of the King's Slaves, (some Authors say they belong'd to an old Lady of the Court) heard from a Place where they were hid some part of this Conspiracy; but particularly the Resolution the King had taken to arrest *Temugin*. They hastened to the Hord where this Prince was encamp'd with his Troops by the King's Order, who had sent him from Court under pretence that his Presence was necessary in the Army, but in

^a *Temugin* remain'd more than eighteen Years in *Ounghean's* Service. *Mircande*.

^b *Ounghean* was displeased with two young Men, who fled for Safety to *Temugin*, who receiv'd them kindly, and hearken'd to them. *Marrakeschy*.

An. Dom.

1193.

Heg. 589.



reality to get him away from his own Guards; for all the Soldiers ador'd the *Mogul* Prince, both because of the brave Actions he had done in the Field, and his Liberality to them every where else, of which they had a grateful Sense. * These two Slaves gave him notice to take care of himself; nay, it is said, that they told him the very Day that was fix'd to seize him.

Tho *Temugin* could hardly credit what the Slaves told him, yet he did not omit to thank them, and promised that on all occasions wherein he could serve them, he would manifest his Gratitude for the Affection they had shew'd for him. After this, he consulted *Cavasehar*, and the rest of his faithfullest Friends, what to do; amongst whom it was resolved, that they should not do any thing rashly, but lie in ambuscade on their guard, and if any came to attack them, defend themselves valiantly. And the Slaves assuring him it was in his Tent he was to be seized, *Temugin* order'd that all things of value should be remov'd out of it, that the Pavilion and Tents should be left standing, that all his Family and Officers should quit them, and that they should leave Fires burning in the Camp all Night. Then he march'd away with all his Troops, to go and possess themselves of a narrow Lane or Pass.

Temugin's Officers had no sooner executed his Orders and departed, but *Ounghcan's* Troops, who had marched all Night, arriv'd. They were far more numerous than *Temugin's*, and commanded by *Sancour* and *Gemouca*. The

* They even told him the time when *Ounghcan* design'd to fall upon him. *Abulfarage*.

Prince rid full speed up to the Tents which he saw standing, and illuminated by the Fires left within; * but the *Mogul* Prince's Tent he chiefly aim'd at, at which they shot a prodigious Quantity of Arrows, not doubting but the Cries of the Wounded would soon drive out the Enemy they wanted to find: but they were much surprized when they could hear no Voice or Noise. They enter'd, and finding no body in that nor the other Tents, they imagin'd Fear had made the *Mogul* Prince betake himself to flight. They resolv'd to follow him; and looking on him not as an Enemy whom they must fight, but as a Man dismay'd by his own Guilt, who strove to escape from them, they follow'd the Track where his Army had gone, and never thought of keeping the Soldiers in their Ranks, who marched in disorder more like a confused multitude of Men and Horses, than an Army.

An. Dom.
1193.
Heg. 590.

Mean time, *Temugin* who was not above two or three Leagues from his Camp, had posted himself at the foot of a Mountain in a narrow Pass called *Germeghah*, cover'd by a Wood, with a Brook before him: but when he saw his Enemies coming up to him in disorder, he pass'd the Brook, and charged them so hotly, they had not time to discover who they were that assaulted them; which increased the Disorder that was already amongst them, in such a manner, that *Ounghcan's* Troops, after a very flight Resistance, fled before him. In this Fight they lost a great many Soldiers and Offi-

* They ran and pierced the Tents with their Arrows, but they perceiv'd no body; then they sent Detachments after him, but they could not find him. *Marrakeschy.*

An. Dom.
1193.
Heg. 590.

cers. The Prince *Sancoün*^{*} himself was wounded in the Face by an Arrow, and was obliged to save himself, and all those that escaped from *Temugin*, by flying to *Caracorom*. This Action happen'd *Ann. Dom. 1193.* *Temugin* had not six thousand Men, and 'tis affirm'd that he defeated ten thousand. He was then about forty Years of Age.

Marrakes-
chi.

This first Battel was a Presage to him of a great many other Victories. 'When the Divine Providence, says an Arabian Poet, throws down to thee the Cable of good Fortune, all Creatures shall combine to render thee happy, even thy Enemies shall contribute to it; and if thou meetest with any Obstacle, Fortune shall take care to remove it.' This was what befel the *Mogul* Prince in the end, those who strove to abase him were the cause of his rising; and it seem'd as if he stood in need of their Hatred and Malice to establish him in his Empire.

If the Grand Can had not suffer'd himself to be pre-possess'd against him, this Prince, who had already lived in his Court nineteen Years, had past the rest of his Life in the Employments and Station he had given him, and had been content with being a Dependant Can under him: but God was determin'd to make use of him to punish *Asia*, whose Crimes had arm'd his Vengeance against them.

After this Battel *Temugin* thought no more of any thing but how to secure himself from any farther Insults, and to open himself a way to the Throne. He strait retired with his Forces near to the Lake *Balsouta*²: There

^{*} *Sancoün* was wounded, and a great number of *Keraises* kill'd. *Miricende*.

² Some call it the Fountain of salt Water. *Ibid.*

he call'd together all his Relations and Friends; and the Battel of *Germeghab* having as it were given a new Lustre to his Name, all the Malecontents of the Grand Can's Court fail'd not to go and join with him. ³ There daily arrived in his Camp entire Troops of Soldiers, with their Officers, who had before serv'd under him, offering him their Lives and Fortunes.

An. Dom.
1193.
Heg. 590.

When he saw that he had an Army strong enough to execute his Designs, he quitted the Lake *Baljouta*, and went and encamp'd on the Frontiers of *China*, upon the Banks of the River *Cacoul* ⁴, at the foot of a very high Mountain. He stay'd there some Months, which he very well employ'd: for in that time he accomplish'd his Design of bringing all the Officers and Soldiers intirely into his Interest; some by Promises of Rewards, and others, his particular Friends, by the hopes of Advancement: so that his whole Army was disposed to follow him wherever he would lead them. Then he decamp'd, and march'd for *Mogolistan* his native Country.

His Subjects the *Teca Moguls* receiv'd him with Transport, as a Prince whom they passionately loved, and had lost with much regret. The Inhabitants of *Niron Cayat* sent their Deputies; nay, even some of the most considerable Persons amongst them went in Person to congratulate him on his Return to his Kingdoms, and offer'd him their Assistance if he had

³ He retires from the Field of Battel to the Lake *Baljouta*, which is a salt Lake, and has not much Water. *Abulcair*.

⁴ It was also called *Caramouran*, i. e. the yellow River, *croceus Fluvius*.

An. Dom. 1194. occasion. He thanked them all for their Good-
 Heg. 591. Will, retain'd those whom he thought most sincere, and concerted with them what measures to take to be revenged on his Enemies. ' It was immediately resolv'd in his Council, that it should be publickly forbidden in all the *Mogul* Provinces to pay the customary Tribute to the Grand Can *Ounghcan*. But before this Order was publish'd, they sounded the People's Temper; and knowing they fear'd *Ounghcan's* Power, they summon'd several Diets, in order to dissipate their Fears. The greatest part of the Persons thus call'd, appear'd. *Temugin* laid before them the miserable Slavery they had long groan'd under, the Tyranny that was exercis'd over them, not only by the King of the *Keraites*, but by his Favourites, to whom they paid intolerable Tribute. He represent'd to them, That it was in their own power now to deliver themselves from this cruel Yoke; That the *Moguls*, their Countrymen, who had been his Companions in the late Victory, were sensible that their Persecutor was not invincible; That having at their Head now a Man who had gain'd so many great Victories for *Ounghcan* their Enemy, they need not doubt but he would conquer for them also who were his Subjects and Friends: To conclude, knowing the Power Religion has over the Peoples Minds, he finish'd with assuring them that this important Enterprize which he now propos'd to them, proceeded not from himself alone, but that the Almighty had inspir'd him with these

Couroul-
 tay.

Abulcair,
 p. 2.

Ibid. p. 3.

' He stay'd some time near the Lake *Baljouta*, then decamped, and went to the Frontiers of *China*, and there encamped on the Bank of a River at the foot of a Mountain. *Mirconde*.

Thoughts,

Thoughts, and sent him to deliver them from this heavy Yoke of Slavery. An. Dom. 1195.

Heg. 592.

This Speech of *Temugin* made such an impression on the Peoples Minds, that all the Assembly gave him their Applause, and promised to obey him. When he was thus assur'd of the Good-Will of his Subjects, the *Teca Moguls* and *Niron Cayats*, he raised only four thousand five hundred Soldiers more, whom he join'd to those he already had; and then sent and proposed a League to the Commander of the *Congorats*, his Brother-in-law, for his Father-in-law the Can of *Congorat* was dead, whose Daughter *Purta Cougine* was *Temugin's* second Wife. With this Prince he made a League, as also with the Cans of the Nation of *Courlas*; but for those of the *Soumoguls*, or *Tartars*, they refus'd to enter into the League, till he constrain'd them to it by force of Arms. The Cans of *Mercat*, seeing what had happen'd, chose to do freely what he would otherwise compel them to. And several Tribes, after their Example, put themselves under his Command, notwithstanding they were sollicitated by some Cans to stand out, particularly those of *Merkit*, amongst whom *Touctabey*, the mortal Enemy of *Temugin's* Family, was the most powerful.

All the Cans of *Soumogul*, *Mercat*, *Courlas*, the *Teca Moguls*, *Niron Cayat*, and some others, caused to be publish'd in their Dominions, that for the time to come, no more Tribute should be paid to *Ounghean*, on any Cause or Pretext whatsoever. Pursuant to this Declaration, the People of all those Countries pull'd down the Offices, and drove away the King of the *Ke-raites* Receivers, who fled to *Caracorom* to give the King Advice of this Rebellion. The Moguls refuse to pay Tribute to Ounghean.

Ounghean

An. Dom.

1197.

Heg. 594.

Oughcan used all the means possible to oblige these petty Sovereigns to return to their Duty, but he could not gain his ends; and at last despairing to obtain any thing of them by gentle means, he remitted all sorts of Tribute, and Impositions to the *Merkites*, who had not revolted from him, and made large Promises to *Toucta Bey* their principal Can, hoping that this Party of the *Moguls* would ballance the Power of the other.

It is true, *Temugin's* Cunning and Wisdom was such, that all the Grand Can's Threats and Promises were ineffectual, either to regain or intimidate the People's Hearts; he knew so well how to guard his own Frontiers, and those of his Allies, that his Enemies could not penetrate into their Countries. In fine, his Conduct was such, that all the Nations of his Party look'd upon him as their Deliverer. Yet tho he was very desirous to enter upon Action, he omitted not to counsel the other Cans first to send an Ambassador ⁶ to *Oughcan*, to propose an Accommodation, on condition that he should release them from all Taxes, as he had done the *Merkites*.

All the Cans left the Management of this Affair wholly to him, protesting they would approve of whatever he should think fit to do. *Temugin* cast his Eyes on a Man named *Arni-joun* (for so *Fadlallah* calls him.) He gave him all necessary Instructions, and sent him away with all Diligence; tho perhaps in his Soul he was less desirous of Peace than he appear'd to be by this Action, and rather wish'd to be revenged.

⁶ They send an Ambassador, but no Peace was made. *A bulcair*, p 4.

So soon as this Ambassador arrived at *Ounghcan's* Court, he desired Audience, and was admitted to the King's Presence; to whom, pursuant to his Orders, he first made a recital of the Services *Pisouca* had formerly done him: Next he reminded him of his Breach of Faith with *Temugin*, whom he had promised to protect, and never to hearken or give credit to any that should speak against him, or endeavour to cause distrust between them; and then hinted how contrary to this his Promise, he had given credit to his Enemies, without searching into the Truth of the Matters they laid to his charge, or giving him leave to clear himself. Next he made a particular recital of the great Services *Temugin* had done him, which were sufficient to secure him of his Love and Fidelity to him. At last, he concluded, with entreating him to grant Peace to the *Moguls*, and renew the tender Friendship that had so long been between him and his Son-in-law, which he would never have lost, had it not been for his Enemies.

Ounghcan gave no answer to the Ambassador, but refer'd the Affair to his Council's Deliberation. *Arnijoun* retir'd to the Tent which his Attendants had prepared for him; and there the Prince *Sancoun's* Partizans and *Gemouca's* Friends treated him basely, and put a thousand Indignities upon him, of which he loudly complain'd, but receiv'd not any Satisfaction. He continued here a whole Year in the utmost Pain and Uneasiness, *Ounghcan* still putting him off from Month to Month; when he was still promised an Answer to his Proposals, but he never got any. At last he lost all Patience, and sent his Master an Account of all that had past. *Temugin* sent him express orders to return,

An. Dom.
1197.
Heg. 594.
~~~~~

An. Dom. 1197. turn, after having made one Effort more to oblige the King to explain himself.

Heg. 594.

<sup>7</sup> *Ounghcan* would willingly have made peace, but the Prince his Son, who still harbour'd in his Breast the Suspicions which *Gemouca* had infus'd into him, and whose Hatred seem'd rather augmented by *Temugin's* defeating him, cross'd this Negotiation, and hinder'd its coming to a good Effect. For *Sancoun* was one of those obstinate Persons, who when they have taken a thing in their heads to believe or do, are not to be convinced of their Error; and therefore he himself carry'd the King's Answer, and told the Ambassador, that the *Moguls* must not expect to obtain any Peace but by submitting to whatever the King should please to require of them; that as for *Temugin*<sup>8</sup>, he would neither commune with, nor see him, but with their Swords in their Hands.

So haughty an Answer obliged the Ambassador *Arnijoun* to retire immediately. He soon arrived at *Mogolistan*, and render'd an Account of his Negotiations to the Confederate Princes, who were all so displeased at the Grand Can's Insolence, that they renew'd their Protestations to throw off his Yoke, and promised an inviolable Faith to one another, calling Heaven to witness their Oaths, and then proceeded to prepare for War. *Temugin*, transported to see all things go as he wish'd, disposed himself to answer the Confidence the Allies had placed in him.

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<sup>7</sup> *Ounghcan* would really have made peace, but *Sancoun* opposed it with all his might. *Mirconde*.

<sup>8</sup> *Sancoun* said, there is betwixt *Temugin* and me no Reason but the Sword. *Ibid*.

The Year following, being *Ann. Dom.* 1200. *An. Dom.*  
*Sancoun*, to show that he meant as he said, fail'd 1200.  
 not to send some Troops into *Mogolistan* to ra- Heg. 597.  
 vage the Country, and spread a Terror in the  
 Rebels Minds. But his Designs were frustra-  
 red, his Enemies defending themselves brave-  
 ly. It is true, this Year they did no great mat-  
 ters on either side; nothing considerable pass-  
 ed. nevertheless, the *Moguls* always got the better,  
 and beat every Party that encounter'd them.  
 And *Temugin* gain'd much Honour by his Con-  
 duct.

The Grand Can, enraged with the ill Suc-  
 cess of his Arms in *Mogolistan*, and being stung  
 that these petty Princes should be able to resist  
 him so long, caused Troops to be levied all  
 over his Dominions, and drew together above  
 thirty thousand Men out of the Provinces of  
*Turquestan*, *Tendouc*, and other Places depen-  
 ding on his Kingdom of *Gelair*. Nevertheless,  
 whilst these new Levies were marching to *Caracorum*,  
 to join those of *Caracatay*, and other  
 standing Troops, he sent to summon the *Moguls*  
 to surrender before it was too late, threatening  
 to treat them with the utmost rigour if they  
 return'd not to their Duty; promising, that  
 on the contrary, if they would submit and  
 trust to his Clemency, they should receive all  
 the Satisfaction they required, and so prevent  
 the dire Effects of his Anger, and their own  
 inevitable Ruin.

This Concession of the King of the *Keraites*  
 was enough to shake the Constancy of the Con-  
 federates; but *Temugin* dispatched Messengers  
 immediately every way, to persuade the *Moguls*  
 that *Ounghcan* made these fine Promises only to  
 amuse and surprize them, and that they must  
 put no trust in him. He thought it not enough  
 to



An. Dom.  
1200.  
Heg. 597.

to represent to them by his Envoys what he had to say to them on this important Subject; but he called an Assembly at *Manquerule*, whether he invited all the Cans concern'd. So soon as they were met, he inform'd them of what was then doing at *Caracorom*, shewing them Letters which he had receiv'd from his Correspondents there, and assured them that what they contain'd had been confirmed to him by his Spies, which was, that the Grand Can and his Son had sworn the Ruin of the Confederate Cans, whom they already look'd on as their Slaves and Vassals, and that they were resolv'd to put all to Fire and Sword in the *Mogul* Countries: They promise us, added he, good Treatment, for no other reason but because they see us with our Swords in our hands, and in a Condition to defend our selves; they wish no other but that we were so foolish as to fear them, or so credulous as to believe them; and then, alas, we were undone. Let us not basely deliver our selves into our Enemy's hands; believe me, let us bravely despise their Threats and Offers, and fear nothing, whilst we continue in a perfect Union amongst our selves.

An. 1201.

Jouini in  
Jehau Kuf-  
cha.

Some Cans were at first of opinion to accept *Ounghcan's* Proposals; but others, less timorous, nobly opposed them. And it was at last resolv'd by the whole Assembly, That every Can should bring into the Field as many Men as his Tribe could furnish; that one half of the Troops of the *Mercats* should remain behind to observe the *Merkites*, and guard the Frontiers; that the War should be carried on with all imaginable Vigour; and that, in fine, *Temugin* should be declar'd General of the whole Army.

Then



An. Dom.

1201.

Heg. 598.



Then they immediately presented to this Prince the *Topouz*<sup>2</sup>; but he would not accept it but on condition that every Man should promise to be entirely obedient to his Orders, and that he should have full Power to punish those who did not do their Duty. They granted him all he ask'd, and then he receiv'd the Staff of Power. After which, every one return'd to his own Country, and thought of nothing but putting their Troops in a condition to take the Field, and march to the general Rendezvous.

Tho *Temugin* had no cause to distrust the Fidelity of his own People, yet to be the more secure of them, and to engage them firmer to his Interest, he gave Largeesses to them, and all the rest of his Army. And to shew that he knew how to recompense those that served him, being indebted for his Life to the two Slaves who left *Ounghcan's* Court, and came to his Camp to give him notice of that King's Designs against him, he in publick acknowledged the Obligation he had to them, gave them the Praises they merited, made them considerable Presents; and to honour them the more, declared them *Tercans*<sup>3</sup>, assign'd them a Revenue for their Maintenance, and exempted them and their Children from all Taxes<sup>3</sup>, with a Power to

<sup>2</sup> This is a Staff of Authority, a short Truncheon made of a particular Fashion.

<sup>1</sup> It was in the Year 1201. when this Resolution was taken.

<sup>2</sup> It is a Title that is given amongst the *Tartars* and *Moguls* to those who have receiv'd of their Prince some great Privileges and Advantages, which distinguishes them from the rest of his Subjects. *Marrakeschy*.

<sup>3</sup> The *Tertan* is exempt from all Duties; he divides not his Booty with any body, not even with the Prince's Custom.

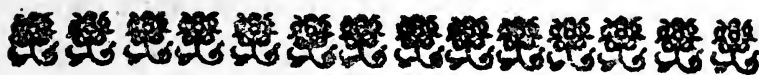
An. Dom. 1201. Heg. 598. to take first of the Plunder that should be gotten in the War. He gave them likewise the Privilege not to be obliged to divide the Booty that they should take with the Prince's Receivers and Officers of the Customs. Besides all these Privileges, he permitted them to enter into his Tent whenever they pleased, without being obliged to ask leave of any of his Officers, and declared them exempt from all Punishment whatever Faults they committed, at least if it were not proved that they had committed a Fault more than nine times. He added to all these Favours, that these Privileges should continue to the Descendants of these two *Terrans*, even to the seventh Generation, or, according to the Report of some Authors, to the ninth.

But it was not to these Slaves alone that he shew'd his Gratitude ; but he loaded with Benefits all those who had left *Ounghean* to follow him, and chose out of them all his general Officers, and honour'd them with his Friendship and Places of Trust.

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tom-Officers ; he goes into the King's Presence without asking leave ; and is pardon'd nine times, let the Fault be what it will. *Abulsarage*.





## C H A P. IV.

*Oughcan's War with the Moguls. The Death of that King, and of the Prince his Son. Temugin proclaim'd Emperor of the Moguls, Tartars, and other the Northern Nations of Asia.*

**T**EMUGIN's Behaviour and Liberality to the Slaves, did him great Service; for it gain'd him the Hearts of a great many of the Soldiers. All the *Mogul Cans*, except those whom *Tousta-Bey* and *Gemouca* had prevail'd upon to enter into *Oughcan's* Party, admiring his Generosity, grew more zealous to second him in all his Designs. When all the Confederate Troops were come together, *Temugin* named his Lieutenant Generals and other Officers; and, contrary to the Custom of the *Scythians*, who used to attack their Enemies in one main Body, he divided his Army into two Wings, and in the Center placed his own Troops as a Body of Reserve; which Custom he ever after continued to use. And considering that Fear often seizes those who are first attack'd, he march'd directly to the Frontiers of the Grand Can's Dominions, where he learn'd that his Army was already in Motion, which he resolv'd rather to attack than act on the defensive.

Tho the Spring was not yet come, yet the King of the *Keraites* had already got his Troops

An. Dom. 1202. Heg. 599. into the Field. <sup>4</sup> He made them take long Marches so soon as he was inform'd that *Temugin* was already on his Borders; but the Baggage being very rich, and the Waggon's that belong'd to his Army heavy loaden, and by consequence more troublesom than those of the *Moguls*, hinder'd their March; for which reason *Temugin's* Army advanc'd swiftly, and soon arrived at the Place where they design'd to make a stand, and wait the Enemy's coming up. It was in a Plain call'd *Tangut*, belonging to the *Ke-raites*.

*Temugin* having learn'd in this Place that the Grand Can was but three Leagues and a half off from him, halted; and to encourage his Soldiers, consulted the Astrologers and Magicians. *Marco Polo* reports, that this Prince order'd them to try his Fate by ' Wands, to see which of the two Armies should be victorious.

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<sup>4</sup> *Temugin* marches with the *Mogul* Army, and *Ounghcan* comes to meet him with a great many Forces. *Abulcair*.

<sup>5</sup> This Experiment of the Canes was then in use amongst the *Tartars*, and is still among the *Africans*, *Turks* and other *Mahometan* Nations. The *Cojas*, or Registers of their Corsairs or Pirate Ships, commonly try this Trick before they fight; and this is what they call, *Do the Book*. It is true, that they ofner use Arrows: Two Men sit on the Ground overagainst one another, and hold each of them two Arrows by the Iron Part or Heads; the Ends of the two contrary Arrows are fixed together one in another by the Notches where the Bow-string comes in shooting, so that the four Arrows together make as it were but two Sticks in a parallel Line. Then the *Coja* reads a certain *Arabian* Prayer. They pretend that during this Reading, these two pair of Arrows, two of which represent the Christians, the other the *Turks*, shall approach one another, in spite of those that hold them, and after fighting the one Pair shall get above the other. *Thevenot's Travels*, lib. 1.

This

This Magical Experiment was perform'd after this manner: 'The Magicians took a piece of green Cane, which they split in two to make two Sticks, which they set upright on the Ground at some distance from one another, after having writ on the one the Name of *Temugin* (whom *Marcopolo* calls *Cingis*) and on the other *Ounghcan* (whom he names *Umcan*;) then they told *Temugin* they would begin and read their Conjurations, and that during their reading, the two Canes, by the Power of their Idols, should approach near to one another, and begin a Combat; at the Conclusion of which the one should get up upon the other, which should presage that Prince should be Victor whose Name was on the Cane that was uppermost.

An. Dom.  
1202.  
Heg. 599.

The *Mogul* Army would be witness of this Experiment. The Magicians read their Book; the two Sticks were presently in motion; they approach'd, touch'd and fought, and at last *Ounghcan's* remain'd undermost. This Prodigy so animated the *Moguls* and their Commanders, that they march'd boldly against the Enemy.

But the *Keraites*, who were no less desirous of fighting than they, met them half way. The Grand Can, who commanded in Person, and the Prince his Son, seem'd to promise themselves an entire Victory. The two Armies being come in view of one another in the Plain, strove to place themselves as advantageously as they could on both sides, and were drawn up in order of Battel by their Generals, according to the best of their Skill.

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<sup>6</sup> *Cingis commando alli suoi Astrologi & Incantatori che dovessero dire qual essercito dovee haver vittoria. Costoro presa una Canna verde, la divisero in due parti per lungo, &c. Marcopolo.*

An. Dom.

1202.

Heg. 599.



*Mirconde*, a *Persian* Author, desirous to represent the vast number of the Combatants which compos'd those two mighty Armies, makes use of an oriental Hyperbole, and says, the Neighing of the Horses, and the Cries of the Soldiers, oblig'd Heaven to shut its Ear ; and the Air, by the great number of Arrows they shot against one another, seem'd to be a Field of Canes and Reeds.

*Temugin* before the Fight harangued his Army once again in this manner : He first talk'd to them of the Value of Liberty, and what a glorious thing it was to be free, and then set before them the Miseries of Slavery : He represented to them, that this was the great Day in which they must make themselves happy or miserable for the rest of their Lives ; that therefore they must fight bravely and conquer, or die like Men in the Bed of Honour ; that the Grand Can now made them pass for Rebels, and look'd on them as revolted Slaves, but that he hoped, by their obtaining a glorious Victory, they would convince the World of the Wrong that had been done them by their Enemy who had so long usurp'd an Authority over them and their lawful Princes, to which he had no right, and put a Yoke of Slavery on their Necks ; which they bravely throwing off, should no longer be his Vassals and Slaves, Names which we scorn longer to bear, and which, said he, our Enemies Blood must wash off from us.

*Ounghean* sail'd not likewise to exhort his Troops to fight, by shewing them, first, that their Enemies were not so numerous as they, nor so well disciplin'd and skilful in the Art of War. ' These Rebels, said he, will quickly fly before us ; they are not hardy Soldiers ' enur'd

‘ enur’d to War like you.’ (This Prince seem’d to have forgot, that *Temugin*, and the greatest part of those he talk’d of, had often defended him, and were not ignorant in any part of War, or timorous in Fight.) He had made a longer Speech to his Army, if the *Moguls* had given him time; but the Prince *Caraschar*, who commanded the Van-Guard of *Temugin*’s Army, attack’d theirs briskly, which was commanded by *Gemouca*. The Combate was sharp; the personal Hatred betwixt these two Generals render’d it obstinate and bloody, and *Caraschar* was overthrown. Then *Suida Behader*, at the head of the old veteran Troops join’d with the *Soumogs*, so vigorously charged *Oughcan*’s main Body, that they gave back; and *Gemouca* advancing to sustain them, after defeating *Caraschar*, was obliged also to give ground. At the same time *Temugin*’s two Wings of his Army, the one commanded by Prince *Hubbe*, and the other by Prince *Irca*, attack’d the Enemy’s two Wings. It is impossible sufficiently to commend the Bravery the Troops shew’d on both sides for the space of three Hours. The *Keraites* fought with so much Courage, that the Victory often seem’d ready to declare it self on their side; tho in the end the *Moguls* gain’d it: for *Temugin*, when he found it was time to advance with his *Corps de reserve*, where he was with the Princes his Son, fell on with so much Fury, that he overthrew all that opposed him. This Advantage enflam’d the *Moguls* Courage, and damped the *Keraites*, who began to give back, and break their Ranks on all sides. Their King, and the Prince his Son, used all their Endeavours to rally them together again, but in vain. At last, they were obliged to betake themselves to flight, after their Army’s



An. Dom.

1202.

Heg. 599.



Example, who being fallen into Confusion, fled before the Enemy, who eagerly pursued them, and made so great a Slaughter amongst them, that all the Fields were strew'd with dead Bodies. This Victory greatly enrich'd the *Moguls*, who plunder'd the Baggage, and found enough to satisfy their Avarice. They also took abundance of Prisoners, and a great number of Horses.

Mirconde.

In fine, this Day, which was fatal to *Ounghcan*, decided *Temugin's* Fate, who was then forty eight Years of Age; for it put him into possession of the Kingdom of the *Keraites*, and all *Caracatay*: And the vanquish'd King not only lost forty thousand Men kill'd in the Fight, but had the Grief of hearing that all his best Troops which remain'd were gone over to his Enemy. Some Historians report that *Ounghcan* was kill'd in this Battel; but they are mistaken: It is true, he was wounded in the Fight, which Wound obliged him at last to quit the Command of his Army, designing to retire to *Caracorom*; but seeing himself pursued by a Troop of *Moguls*, he saved himself by flying to his Enemy *Tayancan*, whose Protection he implor'd. His retreating thither was much wonder'd at; every body being amaz'd that he should ask Protection of a Can by whom he was hated, and in a Court where there were several great *Naiman* Lords whom he had ill used, who fail'd not to relate to their Prince all the Injuries this now fugitive Prince had done their Country; saying, that they supposed his flying thither was a further Proof of his Malice to them, since it could be with no other design but to draw the Victor's Anger upon the *Naimans*, to occasion their Ruin, and involve them in his own Misfortunes; which he could never bring about,

Jouiny in  
Jehankuf-  
cha.



about, tho he often attempted it, during his Prosperity.

An. Dom.  
1202.  
Heg. 599.

*Tayan*can, who was naturally ungenerous, and had even more Aversion to the Grand Can than those who persuaded him to guard himself against him, gave ear to their Discourses, and follow'd the Counsel they all gave him, to put the Grand Can to death. Thus the Can of the *Naimans*, instead of succouring this ruined King, which had been far more honourable for him, and perhaps more advantageous, caused him to be seized. The principal Lords of this Court, resolving to take away this unfortunate Prince's Life, held a great Council, at which their Prince took care not to be present; vainly imagining that he should by this means screen himself from the Reproaches of the other Cans, who might justly blame him for having basely violated the Law of Nations and Hospitality. Nay, he even pretended to be displeased at the Death of his Enemy; but when he saw at his Feet this poor Monarch's Head, which was presented to him, he could not conceal his Joy, nor contain from insulting him, tho dead, in Words full of Scorn and Spite, which an Author much blames in these Words: 'It is a base Action, says he', to tear or rend off a dead 'Lion's Beard.' The Tongue in the Head was two or three times put out of the Mouth in *Tayan*can's Presence, moving as the Head lay cut off. At which some Lords who were skill'd in Astrology<sup>s</sup>, when the Can asked them whether this surprizing Motion of the Tongue

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<sup>7</sup> 'Tis a base Action to rend off the Beard of a dead Lion. *Abulcair*.

<sup>s</sup> *Rubruquis*, a French Author, says, that in this Country Astrology was a Science held in great Estimation.

An. Dom. 1202. prefaged any ill to him. or his Kingdom, answer'd, It was their opinion it prefaged that  
 Heg. 599. *Temugin* should one Day govern the *Naimans*,  
 By the Moguls Account the Year of the prevent it.

*Sancoun* accompany'd the King his Father to the Borders of the *Naimans*; but fearing to hazard both their Persons in one Place, he parted from him, and retired in disguise secretly to *Caracatay*, where he lay conceal'd some time, and waited to hear News of his Father: But when he was inform'd of his unfortunate Death, he fled farther off, crossing *Turquestan*, and stopp'd not till he came to the Kingdom of *Tebet*, where he liv'd unknown.

The Kingdom of *Tebet*, of which no doubt but the Reader will be glad to know some particular Account, is situated between thirty and forty Degrees of Latitude, and between a hundred and a hundred and ten Degrees of Longitude, according to the Situation, given it by the Eastern Geographers<sup>2</sup>. It contains part of the Region called *Turc-Hinde*, because it is a part of *Turquestan* on the one side, and of *India* on the other. Some divide it into two Parts, calling it the *Great* and *Lesser Tebet*. The *Great* borders on *China*, the *Less* is situate to the East of the little Kingdom of *Kaschemire*, just behind the Mountains; and they are both but six Weeks Journey over. This Country is full of Towns and Villages well inhabited; the People are so good humour'd and chearful, that they breathe nothing but Joy and Pleasure.

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<sup>2</sup> *Tebet* is a great Country whose Capital City bears its Name. It is situate between *Corassana* and *China*, and a part of *India*. It makes part of the Country of the *Turks*. See *Alouardi's Geography*.

But what is most surprizing, is, that there is a Mountain called *Jabal Assumour*<sup>1</sup>, which inspires all those with Melancholy who come near enough but to smell it, nay, even turns their Tongues black, in such a manner, that they remain black all the rest of their Lives.

An. Dom.  
1202.  
Heg. 599.  
Mog. The  
Hog.

'Tis from this Country that red Sulphur is brought, and the finest Tyger-Skins, as also that excellent Musk that is generally called, The Musk of *Tebet*. It is taken from a<sup>2</sup> Creature much like a wild Goat, and yet in something resembling a Hog. But in a City call'd *Schage*, there is a sort of Rat<sup>3</sup> whose Navel produces such precious Musk, that it surpasses all other. It is very much sought after, is often very scarce, and generally very dear; and this is the reason that the *Tebet* Musk is always prefer'd before the *Indian* and *Chinese*. Here is also found much Civet; and the Rhubarb that grows here is extremely valued.

The Women are handsome tho tawney, and they have one particular Quality which many People would not dislike, that is, to steal Children from one another to sell, and their Husbands do the same. It is in this Country that the Maids cannot marry before they have had Commerce with some Man; and she who has had the most Lovers is the most advantageously marry'd. The great number of Gallants passes for a Mark of the Merit and fine Qualifications of a Maid; and the Husband values her according to the Presents she has receiv'd from her Lovers, which he looks on as her Por-

<sup>1</sup> That is to say, the Mount of Poison.

<sup>2</sup> Named in the *Arabian* Tongue *Dabar Almisc*.

<sup>3</sup> Called *Faras Almisc*.

An. Dom.  
1202.  
Heg. 599.  
Mog. The  
Hog.



tion. Their being thus prostituted while single, does not render them vicious after Marriage; but, on the contrary, it seems that they become more chaste for being debauch'd, it being very rare to find one who is not faithful and true to her Husband.

But to return to *Sancoun*: This Prince, after having lived some time in the Kingdom of *Tebet*, return'd to *Turquestan*, and staid in the City of *Caschgar*, or *Casgar*<sup>4</sup>, where he lived, as he had done elsewhere, without discovering himself to any body. But one Day, having observ'd some *Moguls*, whom he had seen at *Caracorom* in *Temugin's* Train, he imagin'd they were Spies come to seek after him; and fearing to be taken, he speedily return'd into the Kingdom of *Tebet*, where he had no better Fortune than *Ounghcan* his Father; for being seized for a Spy, he was put to death, *An. Dom.* 1202.

*Temugin* was no sooner inform'd of *Ounghcan's* Death, but without loss of time he continued to seize the Grand Can's Dominions as his Right by Conquest; and thus he soon became Master of all his Treasures and Palaces. And *Sancoun* being no where to be found, he remain'd the peaceable Possessor of all the *Keraites* Countries. The neighbouring Princes who fear'd *Ounghcan* because he was more potent than they, saw with Joy the War the *Moguls* waged against him, hoping that it might diminish his Forces, and weaken his Power; but they little thought his Crown and Kingdoms would all fall entirely into *Temugin's*

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The Town from whence the *Swedes* took their Original, according to *M. Sparrenfeld*, a *Swede*.

hands:

Hands: And thus their Fear did not cease, but changed its Object.

It was about the End of the Year 1202. that this Prince, being forty nine Years of Age, retired into his own Country; where he was receiv'd with the Acclamations, not of his own People and Subjects only, but of all the Confederate *Moguls* who had been Sharers in this Victory, or because of this his Success were obliged to come and testify their Acknowledgments to him, believing they could never be thankful enough to him for having deliver'd them all from *Ounghcan's* Tyranny, whom they call'd the Persecutor of their Nation; and charm'd with *Temugin's* Valour, Wisdom, and Love to them, they prais'd him to the Skies. He fail'd not to make advantage of this Opportunity so propitious to his Designs. He again used his Eloquence, the Power of which he had experienced, and promised the *Moguls* great Fortunes if they would but zealously second him in what he desired. The People, gain'd by his Rhetorick, and by the great things their Countrymen and Friends who had accompanied him in the War related of him every where, resolv'd to chuse him their Grand Can or Cham, that is to say, Emperor of all the Tribes. The Cans who had been the Companions of his Victory, finding their Account in advancing him to this great Dignity, animated the other Cans to follow their Example. The Presents *Temugin* made them, under pretence of dividing with them the Riches of the vanquish'd King, and the Fear of being forced to do what was pretended to be necessary for the Honour and Welfare of the *Mogul* Nations, made them all yield, with a seeming Willing-

ness,

An. Dom.  
1202.  
Heg. 599.  
Mog. The  
Hog.

An. Dom. 1202. nefs, to *Temugin's* Request, and agree to his being Emperor.

Heg. 599.  
Mog. The  
Hog.

Temugin  
is raised to  
the Throne.

Messengers were dispatch'd to the absent Cans, to acquaint them with what had been resolv'd in the great Assembly that was held for this purpose. The Coronation of this Prince was then agreed on; and they thought no Place so proper to perform this Ceremony in as the Province of *Yeca-Mogul*, at *Dilon Ildac*, where *Temugin* was born. The People run from all Parts to be Eye-witnesses of this great Ceremony, where the principal Actor soon came, accompanied by all the Cans his Partizans. He placed himself upon a plain Seat, which they had set for him upon an Eminence, from whence he harangued the Assembly with his usual Eloquence. His Speech being ended, they placed him upon a black Felt Carpet, which they had spread on the Ground; and the Person who was order'd to give the Peoples Voice, pronounc'd to him aloud the Peoples Pleasure in this manner: First he told him, That whatever Authority or Power he had given him, was derived from Heaven, and that God would not fail to bless and prosper his Designs if he govern'd his Subjects well and justly; but that, on the contrary, he would render himself miserable if he abused that Power, which the black Felt on which he sat did intimate to him. After this Remonstrance, seven Cans, or Princes, lifted him up with a ceremonious Air, and bare him to the Throne which was prepar'd for him in the midst of the Assembly. Then they proclaim'd him Emperor, and gave him the Title of Grand Can, or Cham, of all the *Mogul* Nations, even of the *Merkites*, whom they declared Rebels for not submitting to him. Then they bow'd their knee

knees nine times before this their new Emperor, to shew the Obedience they promised to him. The People, after their Example, made him nine Bows, accompanied with Acclamations and Shouts of Joy, to assure their new Emperor that they would absolutely submit, and be obedient in all things whatsoever he should command them to do.

An. Dom.  
1202.  
Heg. 599.  
Mog. The  
Hog.

He promised, on his part, to govern them with as much Justice as Mercy, and to defend them against all their Enemies, always to procure their Good and Ease, to acquire Glory and Fame for them, and make their Names known to all the Earth. And having much cause to praise the *Soumogs* (who are particularly called *Tartars*<sup>1</sup>, by reason of the River *Tata* that waters their Country) he declared in the *Mogul* Language, that he would add to his Title of Emperor of the *Moguls* that of Grand Cham of the *Tartars*, both to do that Nation Honour, and testify to them the Respect he had for them, and how well he was satisfy'd with their Conduct tho they had been once his Enemies.

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<sup>1</sup> 'Tis from hence that the several *Scythian* Nations who became Subjects to *Temugin* were by degrees called by a general Name, either *Moguls* or *Tartars*; but the last Name having in the end prevail'd, all *Scythia* is now called *Tartary*, both in the West and Southern Parts of *Asia*.

It is true, the Name *Tata*, or *Tatar*, was not altogether unknown in the East and North. It was of long standing amongst the *Chinese*. Before the Coming of our Lord Jesus Christ, and for some time after, they had had War with a Nation who was not known to them but by the Name of *Tata*. These were, without question, the *Soumogs*, and some other Nations; for the Name of *Tartars* was not known in any other Country before *Genghizcan*'s time.

It must be observ'd, that the *Chinese* have no *r* in their Alphabet, they therefore pronounce *Tata* instead of *Tartar*.

This



An. Dom. 1202. This Ceremony was perform'd during the Reign of *Philip Augustus* King of *France*; and was no sooner over, but the Grand Can distributed Presents, first to the great People, and then more Largesses to the Populace, to show his Liberality. He continued the Festival of his Coronation by magnificent Treats, according to the Custom of those Nations, many Days; and after they were ended, and he had in particular made merry with his Friends, he dismiss'd the People, and thanking his Friends, testified the grateful Sense he had of their Love and Services to him, and assured them of his future Favour and Protection.

Whilst this was transacting, a Brother of *Ounghcan* came to offer his Service to *Temugin*, and his Daughter in Marriago. This Prince was called *Hakembou*. The Grand Can receiv'd him favourably, and after having spoken handfomly of the deceased King of the *Keraites*, this Prince's Brother, he gave him the Employ he desired, and accepted of his Daughter with Joy, protesting that he would always have for her and him much Respect. I owe you, said he, a kind Treatment, in acknowledgment of that kind Reception your Brother gave me, and the Affection he show'd for me in my Misfortunes. In truth, tho I never gave him any just Cause to be angry with me, or in any kind offended or wrong'd Prince *Sancoun* his Son, but, on the contrary, did them many considerable Services, yet they conspired against my Life, and looked on me as the greatest of their Enemies; yet I never blamed them, but imputed all their Persecutions of me to *Gemouch*. Their Hatred to me was his Work alone, and I have not a Jot the less Respect for their Memories, tho they sought my



my Life, than if they had continued always  
my Friends.

An. Dom.  
1202.

The *Keraite* Prince thanked *Temugin* for his Favours, and took leave, setting out with all Diligence to go where his Employ demanded his Presence. The Grand Can fully design'd to marry his Daughter; but perceiving that the Captain of his Guard, whom he much esteem'd and honour'd with his Friendship, was fallen in love with this Princess, he gave her to him in Marriage, and the Marriage-Feast was kept at his Expence, with much Splendour.

Heg. 599.  
Mog. The  
Hog.



Seeing himself Emperor of so many Nations, he thought less of enjoying peaceably his new Greatness, and tasting the Pleasures of Empire in Repose, than of rendring himself still more worthy of his good Fortune, by new Exploits. His Enemies, jealous of his Greatness, soon furnished him with the Opportunities he wanted to aggrandize himself and People. The first Commotion was in *Caracatay*. But before I proceed to relate these Wars, it is necessary that I speak a few words of *Caracatay*.

'Tis a large Country that extends it self from the South to the North from the *Chinese Wall* even to the antient *Mogolistan*<sup>s</sup>. It is bound-  
ed on the West by Mount *Imans*, and on the East by the Ocean and *China*. It is divided amongst several Princes, and inhabited by several different Nations or sorts of People. It contains the Kingdoms of *Tangut*, the *Naimans*, and many others. <sup>2</sup> Some *European* Geogra-

The De-  
scription of  
the Coun-  
try of Ca-  
racatay.

<sup>s</sup> Called in the *Mogul Tongue* *Ansou* or *Auencoub*.

<sup>2</sup> Some Geographers will have it that even the *Calmucks* Country and the Kingdom of *Courge*, which is the *Corea*, is a part of it; and *Caracatay* is also called *Khita* or *Khou-tan* by the Orientals.

An. Dom.  
1202.  
Heg. 599.  
Mog. The  
Hog.



phers have taken it for *Cathay*, but were deceived for want of knowing that *Cathay* was *China* itself.

The Name of *Caracatay* was given to the Country of *Scythia* after a furious War which the *Scythians* had with the *Chinese*. The *Scythians* had at the beginning of this War the Advantage of the *Chinese*, and being puffed up with this good Success, enter'd the Kingdom of *China*; but having lost one considerable Battel, they were obliged to retire, and return back to their own Country. The King of *China*, reiolving not to lose the Advantage this Victory had given him, caused them to be pursued by two of his Generals', who entirely routed and brought them under his Obedience. He did yet more; for fearing lest the *Scythians* should revolt, he made these two Generals who had beat them, *Cans*, or Governours, over them: and they, by his Command, built Forts and strong Towns for Colonies of *Chinese* Troops, which he sent thither to awe them. These Forces, destin'd to guard the Country, held the People long in subjection; but by degrees their Descendents forgot the *Chinese* Customs, and using to live as the *Scythians*, became *Scythians* themselves: And in the end *China* had no greater Enemies than they.

When the King of *China* established these two Generals in the sandy *Scythia*, he gave it the Name of *Caracatay*, alluding to the Name of his own Country *Cathay*<sup>2</sup>; and to signify the Conquest he had made, and show it was an

<sup>1</sup> These Generals were named *Quimping* and *Quincing*.

<sup>2</sup> Conquerors are used to do so; and our Kings have always comprehended under the Name of *France* the Countries they have subdued.

acquired Dominion, he added the Epithet *Cara*, a Word used by the *Tartars* and *Turks* to signify black, to distinguish these two Countries from one another: yet in time they have been confounded by People who did not consider the Epithet *Cara*, which makes the Difference betwixt the two Countries, and that *Caracatay* is barren and unpleasant, and, on the contrary, *Cathay*, that is, *China*, is a fine Country, fruitful, and filled with all sorts of good things.

An Dom.  
1202.  
Heg. 599.  
Mog. The  
Hog.



## CHAP. V.


*The Moguls War against the Can of the Naimans. Temugin's Expedition against Toucta-Bey, Can of the Merkiters. Regulations of the Mogul Army.*

**T***Ayancan* Prince of the *Naimans*<sup>\*</sup>, one of the most considerable Princes of *Caracatay*, and Father-in-law to *Temugin*, was astonished at his Son-in-law's Greatness and good Fortune; which gave him some disquiet, notwithstanding the Union and good Understanding there had been of long time be-

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<sup>\*</sup> These *Naimans* were the People whom the Antients call'd the *Iffedon-Scythians*, and their Capital City is *Iffedon* in *Scythia*, to which the Moderns have given the Name of *Succuir*.

An. Dom. 1202. between them. And the same Man who had  
 Heg. 599. been the Cause of the King of the *Keraites*  
 Mog. The Ruin, persuaded *Tayanacan* to declare war against  
 Hog. the new Emperor.

 *Gemouca*, a Prince of the Tribe of *Jagerat*, after the Battel was fought in the Plain of *Tangut*, having fled with the rest, thought he could not secure himself any way so well as to offer his Service to the Can of the *Naimans*, tho he had heard of the Death of *Oughcan* the King of the *Keraites*. *Tayanacan*, who knew him by Report to be a Man of great Abilities, accepted his Offers. *Gemouca* having gather'd as much of the scatter'd Remains of *Oughcan's* Army as he could meet with, repair'd to *Tayanacan's* Court, where he arrived attended by a tolerable number of good Soldiers and almost all the Officers that had escaped the Enemy's Hands. The Can received him very well, and promised him and his Friends Employments suitable to their Merits. *Gemouca*, who had a very subtle Wit, and was well skill'd in all the Arts of Courts, soon gain'd so great an Ascendant over *Tayanacan*, that he could persuade him into doing any thing he counsell'd him to, and so prevail'd easily upon him to make war with the new *Mogul* Emperor, whom he boasted he knew perfectly, having long convers'd with, and studied him. He is, said he, a Man of an unbounded Ambition, and has no other view but to ruin all Princes, and quarrels with

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' *Temugin's* old Rival *Gemouca* went to *Tayanacan*. It is necessary, says he, that Friends should join to attack an Enemy. *Abulcair*,

them

them on purpose to invade their Dominions. Nor had he quarrel'd with the Emperor *Ounghean* and Prince *Sancoun*, but because he is one of the most ungrateful and perfidious of all Men living: And at the same time that he was loaded with their Favours, and possess'd the Honour of their Alliance and Affection, he meditated on nothing but the horrible Design of depriving them both of their Empire and Lives.

An. Dom.  
1202.  
Heg. 599.  
Mog. The  
Hog.

Tho this Discourse was nothing but pure Calumny and Falshood, and that *Tayanca* was not ignorant that he who spoke it was a deceitful Sycophant, yet he gave ear to him. The great Power *Temugin* had over the *Moguls*, the Conquests he had made of several Provinces of *Caracatay*, and his being so near him, and so powerful, render'd him uneasy; but above all, *Temugin's* warlike Disposition, and his continual exercising his Troops, made *Tayanca* think him dangerous. Thus, less seduced by *Gemouca's* Sollicitations than by his own Fears and Jealousies, he took up a resolution to go to war with him. For this effect, he ask'd the Assistance of some other Princes, whose Interest it was to put a stop to the new Emperor's growing Greatness. He sent Ambassadors to *Tousta-Bey*, and other Cans of the *Merkites*, who desired no better than to join with him. The Can of *Ouyrat*, and the Can of *Kerit*, who was a Relation of *Ounghean*, enter'd into this League; and *Gemouca* engag'd the whole Nation of the *Jagerats*, who soon sent him all their Troops.

*Temugin*, on the other hand, was inform'd of these Practices by his Correspondents and Spies, and even by *Alacou* Can of the Tribe of *Car-*

An. Dom.  
1202.  
Heg. 599.  
Mog. The  
Hog.



*luc*<sup>6</sup>, who sent him word that *Tayan* had proposed to him to join their Forces together. A Relation of *Alacou* carried *Temugin* the very Letter the *Naiman* Can had writ, in which were contain'd all the Particulars of the Conspiracy, and the Names of the Cans beforementioned who were engaged in it.

The Emperor of the *Moguls*, on this Advice, conven'd his Council, which was composed of his Uncle *Utegekin*, the Prince *Carascha*; and some other Persons; he also would have his own eldest Son Prince *Jougi*, otherwise called *Touschy*, assist at the said Council. He had no sooner made known to them the wicked Intentions of the Can of the *Naimans*, but War was resolved on. Then the Grand Can's Orders were sent to all Parts to his Officers, and new Levies were made. It was in the beginning of the Year 1203. that his Army was called together. So soon as the Emperor arrived, his Tents were set up, and he assign'd the Command of each Troop to such Officers as he thought proper, to whom he gave his Orders.

Then he sent Prince *Cubla* and Prince *Hubbe* with their Troops, to discover the Enemies. These two Captains went as far as the Banks of the River *Altay*, where they learn'd by some Prisoners whom they took in their March, the State of the Enemies: They informed them that *Tayan* was preparing to come into the Field; that the Troops of *Merkit*, *Kerit*, *Ouyrat*, and *Jagerat*, were already come to the

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<sup>6</sup> *Condemir* says that this Prince was a great Astrologer, and that he had by his Skill discover'd that *Temugin's* Planet was turn'd towards the Zenith of Glory, and that on the contrary, *Tayan's* declined towards the Nadir of Humiliation.

*Naiman's* Camp ; that *Gemouca* was to command one part of them ; and, that it was reported in *Tayanca's* Army, that he design'd to meet and fight the *Moguls*. *Cubla* and *Hubbe* being inform'd of all they wanted to know, return'd back with their Troops to the Frontiers, and sent the Emperor word of all they had learn'd. And waiting his Answer and Orders, they intrenched themselves in an advantageous Post ; because being far from the main Body of the Army, they fear'd being surprized : yet they often ventur'd to go forth of their Intrenchments to make Inroads into the Enemy's Country.

An. Dom.  
1203.  
Heg. 600.  
Mog. The  
Moufe.

However, all that was told these Captains was not true ; for *Tayanca*, following the Advice of his Council, far from going to seek out *Temugin*, waited his coming. He thought he ought to hearten up his Troops by Rest, rather than tire them with long Marches. He was persuaded that his Son-in law would not fail to come and attack him ; and he flatter'd himself that *Temugin's* Army, after having travel'd so vast a way as the *Moguls* must necessarily do, and thro the Scarcity of Victuals they must suffer in the Desarts they must pass thro, would easily be overcome by an Army, fresh and in full strength.

One part of what *Tayanca* imagined came to pass ; for *Temugin* coming up with the main Army, join'd the Troops on the Frontiers which he had sent before. There he stay'd, and refresh'd his Soldiers as well as the Place would permit ; and then quitting his own Country, he march'd in good order to the Banks of the River *Altay* ; and no Troops appearing to dispute the Passage over it, he was much surprized, because he did not expect to cross it with-



An. Dom. 1203. Heg. 600. Mog. The Moujc. out Opposition. It is certain, he must have suffer'd much if any had resisted, tho ever so few. But *Tayanca*n, altho *Gemouca*, whom he had made his Lieutenant General, represented to him that it was much better to prevent and meet the Enemy, than to wait their coming; that in so doing he would prevent the *Moguls* ravaging his Country; that his Soldiers not being so well train'd to War, or so hardy as *Temugin's*, should be led farther off from their own Country, lest the Conveniency of retreating, in a Place so well known to them, should render them more cowardly and apt to fly: *Tayanca*n, as I said, instead of hearkening to his Advice, or making advantage of the *Mogals* Weariness, by giving them no time to recover, flatter'd himself that their Horse was by this time in a bad Condition, and the farther they came, the less able they would be to fight; and on the contrary, his Troops being in full strength, would easily get the Victory: and so staid in the Heart of his Country expecting *Temugin*, who soon arrived.

This Emperor's Army was neither so fatigued or ill fed as his Father-in-law imagined, because he had taken care to provide good store of dry'd Flesh, to serve when the fresh Meat fail'd; besides which, the Officers and great Men had all made Provision of *Cammex*<sup>7</sup>, and the meaner Persons, Goats Milk dress'd and harden'd<sup>8</sup>; they had also bought abun-

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<sup>7</sup> Mares Milk.

<sup>8</sup> This boil'd Milk serves the *Tartars* for several Uses in their need. They make a sort of Pottage with it; they put it into a little Barrel with Water, and tie it under their Horses Belly, whose jogging on makes the hard Milk dissolve in the Water, and so they eat it without any other dressing.



dance of Forage in those Countries that had Plenty : In fine, the Imprudence of *Tayan* gave time to the *Moguls* to recover their Fatigue, and well recruit themselves. *Tayan* contented himself with sending out Scouts to discover them, when they were near at hand ; and when he heard they were coming towards him, and some experienced Captains whom he had sent to view them, convinc'd him how formidable the Enemy was, he began to repent that he had not follow'd *Gemouca's* Counsel.

An. Dom.  
1203.  
Heg. 600.  
Mog. The  
Moufe.

The Can of the Tribe of *Jagerat*, tho he saw too well that *Tayan* had committed a great Fault in despising his Advice, yet show'd not the least Discontent, nor appear'd less zealous for the common Cause. He harangued his Officers, speaking to them of *Temugin's* vast Ambition that excited him to endeavour to reign over all the Cans ; as also, that they should reflect how he had already got possession of the greatest part of the *Mogul Nations*, and many Tribes of the Country of *Caracatay* : at last he concluded with exhorting them to fight valiantly for their Liberty.

When the Armies were in sight of one another, and ranged in Order of Battel, Prince *Jougi*, and one of his Uncles, began the Fight, charging *Tayan's* Army with much Vigour ; but *Cachluc*, *Tayan's* Son, sustain'd the Shock with such Courage and Resolution, that his Troops gave no ground. These two young Princes, whom the Love of Glory equally enflamed, used all their Endeavours to show that neither would yield Precedency to the other, either in Skill or Valour. The mutual Resistance the Van-Guards made on both sides,

Battel be-  
twixt the  
Moguls  
and Nai-  
mans

en-

An. Dom. engaged by little and little the other Corps, and  
1203. both Armies came to blows.

Heg. 600. ' The Fight lasted from the rising to the set-  
Mog. The ting of the Sun, and was as bloody as obsti-  
Moufe. nate.

*Tayanca* perform'd all the Parts of a good General; and *Gemouca*, spur'd on by the particular Hatred he bore the Grand Can, signalized himself by a thousand heroick Actions: But *Temugin* seem'd to have Victory at his beck. The *Moguls* fought with such Rage and Boldness, that at last they broke the Enemies Ranks, put them to flight, and made terrible slaughter of them. ' *Tayanca* was wounded mortally, and died soon after of his Wounds. *Cachluc* his Son, and *Tousta-Bey*, fled with all those that escaped out of the *Moguls* hands. As for *Gemouca*, his Rage made him venture too far, for he was taken Prisoner; and after the Battel his Head was struck off, he being look'd on as the principal Cause of all the Bloodshed and Miseries of this War.

The Death  
of Gemou-  
ca, Temu-  
gin's En-  
emy.

After this happy Success, the Kingdom of the Vanquish'd became a Prey to the Conqueror, who brought under his Obedience a vast Tract of Land. ' The War thus finished, *Temugin* return'd to *Caracorom*, where, during the Winter, his Court was filled with Ambassadors, some of whom were sent to congratulate him on his Victories, and others to ask his Protec-

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' The Furnace of the Fight continued glowing from Morning till Evening, says *Condemir*.

' *Tayanca* was kill'd, *Cachluc* flies, as also the *Moguls* of *Merkir*, *Ouyrat*, and *Jagerat*. *Abulcair*, p. 7.

' After the gaining this famous Victory, *Temugin* reduc'd to his Obedience the greatest part of the *Mogul* People, whom he brought into Subjection by his victorious Sword. *Condemir*, (who places this Event in the Year 1205, but that cannot be.)

tion,

tion, or to offer submissive Terms to him from their Masters. An. Dom. 1203.

Almost all the *Calmuck* Tribes in the Eastern Parts put themselves under his Protection; but on the North some Tribes remain'd, whose Cans, jealous of their Liberty, refused to ask his Favour; and some *Mogul* Tribes who were farthest out of *Temugin's* reach, follow'd their Example. *Tousta-Bey* strove all he could to foment their Hatred against the Emperor. He having once been very great, and a powerful Prince in *Mogolistan*, could not bear to see the sudden Greatness of the new Emperor, who was but a *Mogul* Subject once as well as he; and therefore *Tousta-Bey* was not one of the last who join'd *Tayancan*. *Temugin* also looking on him as his worst Enemy, resolv'd to turn his Arms against him; not out of dislike only, but because this Can had so highly injured him, that he had a just pretext to finish his Conquest of *Mogolistan*. Heg. 600.  
Mog. The Mouse.

He past the Winter in regulating the Affairs of those Countries he had conquer'd; and after having given Orders to his Generals to put his Troops in a readiness to march against the Tribes of *Merkit*, who were now join'd by some *Tanjouts*, and Prince *Cachluc Tayancan's* Son, he set out in the beginning of the Spring of the Year 1204. at the head of a powerful Army. An. 1204.

<sup>3</sup> *Tousta-Bey* was not insensible what Thoughts and Resentments *Temugin* must have of his Conduct; yet flattering himself that notwithstanding the ill Fortune he had had, he should one

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<sup>3</sup> It was the time of the Year when Day and Night were equal, that *Temugin*, with an Army like a rolling Sea, march'd against *Tousta-Bey* the Can of the *Merkites*. *Condemir*.

An. Dom. 1204. Heg. 601. Mog. The Ox. time or other be more successful, was not unprovided, but also made great Preparations for War: Yet when he heard that his imperious Enemy approach'd his Capital City *Cachin* with so great an Army, the like of which was never seen before in *Mogolistan*, his Heart failed, and he with his eldest Son fled <sup>4</sup> to *Boiruc*, *Tayanca's* Brother, to whom *Cachluc* was already fled for shelter. The Grand Can by this means found none to oppose him but some Fugitives who were flying from the Danger.

<sup>5</sup> The City of *Cachin* endeavour'd to make some defence, and seem'd resolved to stand a long Siege; but notwithstanding they made a vigorous Resistance at first, yet they were in a little time obliged to surrender, and *Temugin* put all to the Sword who had opposed him. After which he made an Oath of Fidelity to be administer'd, not only to those to whom he committed the Charge of the Forts, and all the Tribe of *Cachin*, but even to all others of the People who were of the Tribe of the *Merkits*; and all the Cans whom he pardon'd, swore to obey him.

After having given all necessary Orders in the *Merkits* Country, his new acquired Dominions, he return'd to his Capital; where he was no sooner arrived, but having consider'd the vast number of his Conquests, he judg'd it proper to prevent Disorder and Confusion, by

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<sup>4</sup> In the Spring *Genghizcan* marched against *Toufta-Bey*, who did not stay his coming to him, but fled to *Boiruc*. *Abulcair*, p. 7.

<sup>5</sup> When he came before *Cachin*, he besieged the Castle, and having taken it in a short time, he razed it, and put all those to the Sword who resisted him. *Mirconde*.

regulating his Empire. For this Cause <sup>6</sup> he called a general Diet, which he order'd to be held on *Nourouz*, that is to say, the first Day of the Spring of the Year 1205. the same Day that the Sun enters into *Aries*. He sent Messengers to the Princes his Sons who were far off, and to the other Princes of the Blood; he also sent to the Cans, *Emirs*, and all the great Officers to whom he had given the Government of the Countries he had conquer'd, and, in fine, to all the great Lords, either *Moguls* or *Tartars*.

An. Dom  
1205.  
Heg. 602.  
Mog. The  
*Leopard.*

In the mean time, not to continue idle, he resolved to establish good Orders in the Army which he had with him. He divided the Soldiers into several Tomans <sup>7</sup>; at the Head of each Toman he placed a chief Officer or General, under whom he appointed ten Officers, who each commanded a Hezare <sup>8</sup>; and every one of these ten Officers had ten other Officers under him, each of these commanded a Sede <sup>9</sup>; and the Centurion had under him ten lesser Officers, each of which commanded a Dehe <sup>1</sup>. The Generals of these Tomans were to act under the Command of some one of the Grand Can's Sons. <sup>2</sup> This was the manner in which *Temugin* divided his Troops into Corps; after which, he disposed of these Employments to such Men as were most capable

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<sup>6</sup> He called a Diet in the Winter, and early in the Spring *Genghizcan* ascended the Throne. *Abulcair*.

<sup>7</sup> These were Corps or Battalions of ten thousand Men.

<sup>8</sup> A Regiment of a thousand Men.

<sup>9</sup> A Company of a hundred Men.

<sup>1</sup> A little Body of Soldiers composed of ten Men.

<sup>2</sup> He divided the Troops that had served him against *Oughcan* into Tomans, Hezars, Sedes, and Dehes, and made these Employments hereditary to the Sons of every Officer. *Mirconde*.

and

An. Dom. 1205. and worthy of them. Then he consider'd maturely of making new Laws, of which a Memorial was by his order drawn up, which he communicated to his Privy-Council, before he exposed it to the General Diet.

Reg. 602.  
Mog. The  
Leopard.



## C H A P. VI.

*The Description of the General Diet of the Moguls, called in their Language Courtlay. The Establishment of the Yassa, that is to say, the Mogul Laws. Temugin changes his Name for that of Genghizcan.*

**W**HEN the Princes of the Blood<sup>3</sup>, the Nevians, Cans, Emirs, and other Lords who were to compose the General Diet, were arrived at the Place the Mogul Emperor had appointed, and that the first Day of the Spring was come, they dress'd themselves all in white. The Grand Can dress'd like the rest, came to the Assembly. Then he sat down upon his Throne in the midst of the Princes of the Blood, with his Crown upon his Head, all the Cans and other Lords<sup>4</sup> wishing the Continuation of his Prosperity and Health, which was follow'd with Shouts of joy, and loud Acclamations of all the People who were present at the Assem-


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<sup>3</sup> Temugin order'd his Sons, the Emirs, Nevians, and all the great Men of *Mogolistan*, to assemble; and the *Turcomans* call this sort of Assembly *Courtlay*. *Condemir*.

<sup>4</sup> All the Assembly made Vows for his Prosperity. *Id.*

bly. After which, not contented to confirm the *Mogul* Empire alone to him and his Successors, they added all those Kingdoms and Nations he had subdued, and declared even all the Descendents of those vanquished Princes deprived of all Right or Title to any of those Dominions. <sup>5</sup> When he had thanked them all for the Marks of Love and Respect they shew'd him, being sensible that the chief Duty of a Prince is to establish good Laws, he declared to them that he thought to add to the antient Laws of the Land some new ones which he desired, and commanded that they would observe.

An. Dom.  
1205.  
Heg. 602.  
Mog. The  
Leopard.



### *The Laws of Genghizcan<sup>6</sup>.*

By the FIRST LAW it is ordain'd to believe that there is but one God the Creator of Heaven and Earth <sup>7</sup>, who alone gives Life and Death, Riches and Poverty, who grants and denies whatsoever he pleases, and who has over all things an absolute Power.

It seems that *Temugin* had not published this Law <sup>8</sup>, but to shew what Religion he was of; for

<sup>5</sup> After the Salutations they began to read the *Tassa. Abulcair.*

<sup>6</sup> The Laws in the *Mogul* Language are called *Tassa*, and sometimes *Tasac*. Some Authors give them the Name of *Alsouira*, but it is very improperly; because this Word *Alsouira* ought not to be used but for the Law of *Moses. Abulcair*, p. 7.

<sup>7</sup> To adore one God alone was the first Law. *Mirconde.*

<sup>8</sup> Tho this Law had been long observed by the *Tartars* in its Purity, and is at this Day by a great many of them; yet Superstition had by little and little introduced Idolatry into their Religion: tho the Superstitious did not think it to be contrary to the Lawgiver's Intention; to saye which, those of the



An. Dom. 1203. for far from ordaining any Punishment or Per-  
 Heg. 602. secution against those who were not of his  
 Mog. The. Sect, he forbid to disturb or molest any Person  
 Leopard. on account of Religion, and desired that every  
 ~~~~~ one should be left at liberty to profess that  
 Rubruquis. which pleased him best, on condition that he
 Carpin. believed there was but one God. Some of his
 Marcopo- own Children, as also some of the Princes of
 lo. his Blood were Christians, and others made pro-
 fession of *Judaism* or *Mahometanism*, or else were
 Genghiz- like him, Deists; for his Sect was more fol-
 can was a low'd in *Tartary* than any other, tho there were
 Deist. also a great many Idolaters^s.

II. He ordained by another Law, that the Heads of Sects, the Religious, the Devotees, the Criers of the Mosques, and those that wash the Dead, should be exempted from all publick Offices as well as the Physicians.

III. He forbid, under pain of Death, that any Prince or other Person whatsoever, should ever presume to cause himself to be proclaim'd Grand Can or Emperor, without having first been duly elected by the Princes, Cans, Emirs,

the *Tartars* who were neither Christians nor *Mahometans* introduced a Distinction between a celestial God and a terrestrial. They always ador'd the first, yet the second fail'd not to find a Place in their Houses under the Form of an Idol, or Statue cover'd with Felt, and named *Natigay*. They accompanied this with others, which they said were the Images of his Wife and Children; and they address'd themselves to these Images when they had any domestick Wants. *Rubruquis*.

^s *Dicono esservi il Dio alto sublime & celeste al qual ogni giorno col turribulo, & incenso non domandon altro se non buon intelletto & sanita. Ne hanno poi un altro che chiamano Natigay che a modo di una statua coperta de faltre.* Marcopolo.

and the other *Mogul* Lords, lawfully assembled in a general Diet.

An. Dom.
1205.
Heg. 602.
Mog. The
Leopard.

IV. The Heads of Nations were by a particular Law forbidden to use all Titles of Honour, which they affected to have, in imitation of the *Mahometans*. He also forbids that any should give to the Emperor who succeeded him, any Title but that of *Caan*, with two *aa*. He desired that for the time to come all his Subjects should call him by the plain Title of *Can*; which was ever after practised by all that spoke to him: ⁹ But when any Person writ to him, they always added some other of his Titles to that of *Can*.

V. He ordain'd that Peace should never be made with any King, Prince, or People, till such time as they were entirely subdu'd.

VI. The dividing of the Troops into tens, hundreds, thousands, and ten thousands, was also made a standing Order, as a thing very commodious in raising an Army with more speed, and to make Detachments with Ease and Order.

VII. That when there was a Necessity of taking the Field, the Soldiers should receive their Arms from the Officers Hands, with whom they should be left at the end of the

⁹ As we in *Europe* use only the plain Title of King; and not like the *Turks*, who neither speak nor write to their Sovereign without joining with his Name some pompous Title, as that of most happy, most powerful, invincible, or, the Disposer of Crowns, &c.

Ann. Dom. Campaign '. That they should be obliged to
 1205. keep their Arms clean, and in good Condition,
 Heg. 602. and to show them to their Commanders when
 Mog. The ever they were getting ready to give battel.
 Leopard.

VIII. It was forbidden, on pain of Death, to pillage the Enemy before the General had granted leave: But it was likewise ordain'd that the meanest Soldier should have the same Advantage as the Officer, and remain Master of the Booty he should be found possess'd of, on condition he paid to the Can's Receiver the Duties or Share specify'd by the Laws.

IX. *Temugin* being sensible that continual Exercise was necessary for his Soldiers, to keep them in good order; and Hunting appearing to him the most proper Employment to exercise his Troops, he ordain'd that every Winter the hunting of Beasts should be performed in the manner following.

Mirconde. X. That from the Month which with us is *March*, to that which answers to our *October*, no Person should take Stags, Deer, Roe-bucks, Hares, wild Asses, nor some certain Birds, to the end that the Court and Soldiers might find sufficient Game during the Winter, in the Huntings they were obliged to make.

* In brief, they show'd to their Generals both Edge and Point, and were obliged by this Law to carry all their Arms so soon as the War was finished, into the King's Store-houses, from whence they ferched them in the Winter for Hunting, which they always exercised themselves withal when no war-like Occasion presented to use them. *Fadlallah.*

XI. It

An. Dom.

1205.

Heg. 602.

Mog. The
Leopard.

XI. It was likewise forbid to cut the Throats of the Beasts a Man should kill: He must tie the Legs, rip up the Belly, put in his Hand, and pluck out the Heart.

XII. The Ordinance that the Blood and Entrails of Beasts should be permitted to be eaten, was made in his time, and put amongst his Laws; whereas it was forbidden the *Moguls*, before then, to eat the Blood or Inwards of Beasts. But as he was one day returning from an Expedition, Provisions fell short for the Soldiers, and they were almost faint with Hunger: then meeting with a great Quantity of Beasts Inwards newly kill'd by People who had been hunting in a great Party, Hunger constrain'd them to eat them; nay the Emperor himself eat with them: and from that Moment the Prince, considering how useful this Food might be to his Troops on the like occasion, resolved to give Liberty to all his Subjects to eat them, and afterwards made it a Law.

XIII. The Privileges and Immunities granted to the *Tercans* was regulated in the manner already related.

XIV. To banish Idleness out of his Dominions, he obliged all his Subjects to serve the Publick in some kind or other. Those who went not to the Wars, were obliged at certain Seasons of the Year to work so many Days on the publick Structures, or do some publick Work for the State, and one Day in every Week employ themselves in the Service of the Emperor in particular.

An. Dom.

1205.

Heg. 602.

Mog. The

Leopard.



XV. The Law against Thieving was, That he who stole any thing of considerable value, as an Ox, or other thing equal to that in Price, should be punished with Death, and their Bodies cut asunder in the middle with a Hanger. That those whose Theft was not of value enough to merit Death, should receive so many Blows with a Cudgel, either more or less, in proportion to the Value of the thing stolen. The number of these Blows were generally seven, seventeen, twenty seven, thirty seven, and so on to seven hundred; but this Punishment might be bought off by paying nine times the Value of the thing stolen. The Exactness with which this Law was observ'd, secured all the *Moguls* and *Tartars* who were Subjects to the Grand Can, from robbing.

XVI. It was forbidden all his Subjects throughout his Dominions to take any Person for his domestick Servant who was of his own Nation, to the end that they might all addict themselves to War, and be obliged to take care of the Captives they should take, whom they must preserve for their own Service. He likewise published two Ordinances: by the one it was forbidden, on pain of Death, to all *Moguls* and *Tartars* to give Meat or Drink to another Person's Slave, as also to lodge or clothe one, without Permission from his Master; and the other Ordinance obliged under the same Penalty, all Persons that should meet in the way with a fugitive Slave, to seize and bring him back to his Master.

XVII. By the Law concerning Marriages it was ordain'd that the Man should buy his Wife,

Wife, and that he should not marry with any Maid to whom he was a-kin in the first or second Degree; but in all other Degrees it was permitted: so that a Man might marry two own Sisters. Polygamy was permitted, and the free Use of their Women Slaves; which was at last the occasion of that great Liberty, that every Man took as many Wives and Slaves as he could maintain. * The Management of the Man's Fortune, amongst the *Tartars*, belongs to the Women: They buy and sell as they think fit. The Husbands wholly employ themselves with Hunting and War, and trouble themselves with nothing else. The Children who are born of the Slaves are legitimate, as well as those born of the Wives; but the Wives Children, and especially those born of the first Wife, are the most respected by the Father, who first advances them. And this Advantage not injuring the rest, occasions no Disorder in the Family, who generally live in a perfect Union and Amity.

An. Dom.
1205.
Heg. 602.
Mog. The
Leopard.



XVIII. Another Law condemn'd all Adulterers to die, and it was permitted a Man to kill them when surprized in the Act. The Inhabitants of *Caiindu* murmur'd against this Law, because they had a Custom amongst them, to testify their Respect and Love to their Friends, by offering their Wives to them when they came to see them, and regale them with their Company. They presented several Petitions to the Emperor, desiring they might not be deprived of this Privilege and Means to treat

* *Le donne sono alli mariti di poca speza, anzi di gran guadagno & utile per li traffiqui, et essercitii.* Marcopolo.

An. Dom. 1205. their Guests. This Prince, yielding to their
 Heg. 602. Importunities, left them to their Shame, and
 Mog. The granted what they desired. But to the end
 Leopard. the Modesty of his other Subjects might not
 be offended, by his permitting so vile a Custom, which he thought contrary to Reason and Honour, he at the same time declared that he look'd on these People as infamous.

Marriage
 of the
 Dead.

XIX. To preserve Amity amongst his Subjects, he regulated Alliances, and extended the Ties of Relation by Marriage very far. He permitted two Families to unite, tho they had no Children living: it sufficed that the one had a Son, and the other a Daughter, tho both dead; they might write a Contract of Marriage, and perform the Ceremony in their Names; and they were reputed married, tho dead, and the Families really ally'd to one another by this Marriage.

Rubruquis.

This Custom is still in use amongst the *Tartars* at this day, but Superstition has added more Circumstances to it: They throw the Contract of Marriage into the Fire, after having drawn some Figures on it to represent the Persons pretended to be so marry'd, and some Forms of Beasts; and are persuaded that all this is carried by the Smoke to their Children, who thereupon marry in the other World.

XX. Thunder, in antient *Mogolistan* and the adjacent Countries, was so dreaded by the *Moguls*, because it did often much Mischief, that so soon as ever they heard it begin they all threw themselves desperately into the Rivers and Lakes, and were often drown'd: *Temugin* finding this extraordinary Fear caused him to lose many of his best Soldiers, even when he had

had most need of them, strictly forbad, under a severe Penalty, any Persons to bathe or wash themselves upon any Pretence whatever; nay, they were not permitted to wash their Clothes in running Waters during the time it thunder'd; the People being thereb. made to believe that the Exhalations they caused to break forth in disturbing the Waters, occasion'd the Thunder, which would not do them half so much harm, if they withdrew far from any Water. They immediately submitted to this Law, which the *Tartars*, who are not *Mahometans*, do still observe. But for those that are *Mahometans*, they look upon it as a superstitious Custom, which contradicts one of the principal Points of their Religion, which gives its Professors full Liberty to wash in any Place where they find Water; nay, they are even persuaded that without such Washing there are no hopes of Salvation for them.

An. Dom.
1205.
Heg. 602.
Mog. The
Leopard.

XXI. Spies, false Witnesses, Sodomites, and Sorcerers, were condemned to be put to death.

XXII. He publish'd most severe Ordinances against Governours who fail'd of doing their Duty, but principally those who commanded in far distant Countries. In whatever Place they were, Death was their Punishment if their Conduct was blameable; but if their Fault was but slight, they must come in Person to the Grand Can, and justify themselves. And this Prince was in this Case a very severe Judge.

Many other Laws were published which are not specify'd in the Authors I have translated. I am not ignorant that in the *Levant* there is found a Collection of Laws entitled *Yasa Gen-*

An. Dom. 1205. *ghizcani*³; but no Person has as yet brought a particular Account or Copy of them into *France*, Heg. 602. and therefore we cannot fully satisfy the Reader's Curiosity. Mog. The Leopard.

The LAWS we have recited, and which were doubtless the principal ones, remain'd in full Vigour during *Temugin's* Reign and his Successors. *Tamerlain* himself, who was born a hundred and eleven Years after this Prince, caused them to be observed throughout all his Empire; and the *Crim Tartars*, as well as others, to this day religiously observe them. It must be confess'd they could not be broken without incurring very great Penalties; which alone was enough to make them continue long in force, and without question preserved them so long.

Marrakef-
city.

One Author assures us that the Grand Can invented them all himself, without consulting any Books, or the Example of former Kings, and that they all were made by his own Wisdom: But other Authors pretend that they were only copy'd from those which the Orientals heretofore attributed to the Invention of *Turk*, the Son of *Japhet*, the Son of *Noah*.

Abulcair,
p. 5.

Temugin confirm'd to his Friends the Commands he had given them; he even made their Employments more advantageous than before. And having more Designs in his Thoughts than he communicated to his *Mogul* Subjects, beside the Methods he had already made use of to gain their Hearts, he had recourse to Revelations; telling them that God had assur'd him that he should become Master of the World, but that it was his Pleasure that he should change his Name, and that they

The Name
of *Temu-
gin* chang-
ed into
*Genghiz-
san*.

³ That is to say, the Laws of *Genghizcan*.

should

should call him *Genghizcan*³. He added, that they ought not to doubt of the Accomplishment of this Divine Promise, because they had seen that which had been made him in the same manner some Years before so happily fulfilled; in his so gloriously delivering them from *Ounghcan's* Tyranny.

An. Dom.
1205.
Heg. 602.
Mog. The
Leopard.

Other Authors relate this Revelation to have been pretended to be reveal'd by another Person, and tell the Story thus: They say there was a Man⁴, one of the first Rank amongst the *Moguls*, who after having wander'd stark naked in the Desarts for some time, enter'd into the Assembly, and declar'd aloud, that he came commissioned by God to find out the Son of *Pisouca*, to advertise him to take the Name of *Genghizcan*, that is to say, the Can of Cans, and to assure him that he should be Emperor of the whole Earth. This Deceiver made a florid Discourse upon the Glory and Honour this Prince should acquire under this new Name. And to make himself be heard with greater Attention, he had the Boldness to aver that he only related God's own Words. The Prophets, says a *Turkish* Poet, who foretold nothing but what was possible, were always applauded. In fine, *Temugin*, whom we shall henceforward call *Genghizcan*, appear'd to be in a condition able to make good the Prophecy by Force of Arms; and the People readily gave credit to it. Another Author assures us, with much Appea-

Abulfarage, p.
281.

Bin Abdel-
latif.

³ *Genghizcan* in the *Tartar* Language signifies Can the Son of Can.

⁴ This Man was called *Bet Tangri*. He was a Priest and Magician. He said he was a great Penitent, and made them believe that he had been taken up into Heaven, where he receiv'd his Mission. *Condemir*.

An. Dom. 1205. rance of Truth, that this Prince secretly hired this Impostor to act this Cheat.

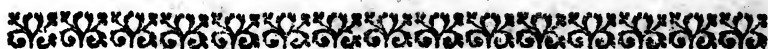
Heg. 602.

Mog. The

Leopard.



To conclude, a Diet was called towards the end of the Year 1205. *Genghizcan*, according to his wonted Customs, gave Presents to every Body, and nothing but Prayers and ardent Wishes for his Prosperity were to be heard. His Friends the *Mogul* Lords, who were privy to the Secret of this pretended Revelation, supported him strongly in all things; so that the Report was soon spread over all *Mogolistan* and *Tartary*, and was so strongly credited, that they look'd upon all the rest of the World as if it belong'd of right to the Grand Can their Emperor.



C H A P. VII.

The Death of Prince Boyruc. Genghizcan's Expedition against Toucta-Bey, and the Success of it. Caschluc's Flight to Gurcan the King of Turquestan, who gives him his Daughter in Marriage. A Description of the Yugures, and their Religion.

An. 1206.
Condemir.

Abulcair,
p. 8.

THIS Prophecy was very useful to *Genghizcan*, for the *Moguls* breath'd nothing but War; nay they even thought it a Crime in those Princes who resisted, whom they endeavour'd to deprive of their Kingdoms. *Boyruc*, Brother to the deceased Can of the *Naimans*, to whom *Caschluc* his Nephew and *Toucta-Bey* were

were fled, was the first Victim to this Prediction. An. Dom. 1205.

This Prince, being informed of the *Moguls* Resolution, had made all the Preparation possible to receive them: but it signified little, tho *Tousta-Bey* assisted him with his Troops of *Fadlallah*, *Merkites*; for after a very slight resistance *Boyruc* fled, but was taken in the chase by a party of *Moguls*, and brought a Prisoner into their Camp, where he was put to death. And this so much daunted his People, that his Army dispersed. *Caschluc* and *Tousta-Bey*, after having given orders to their Soldiers whither to repair, betook themselves to flight, and retired to the Frontiers of their Territories at *Ardisch*, where they designed to get together some Troops which had not been able to join the Army before the Fight. Heg. 603. Mog. The Hare, p. 319.

In the mean time *Genghizcan*, not being far from the Country of *Tangut*, marched in the year 1206 with a strong Detachment into that Country to revenge himself upon *Schidascon* who was the Can of it, and who had secretly lent succours to his Enemies; and there he cunningly surprized *Campion* the capital City of *Tangut*: which so astonished *Schidascon*, that he immediately submitted, and made use of the great Lords of that Country to intercede for his Pardon with the Emperor, to whom they went loaded with Presents. The Conqueror pardon'd the Can, and restored him to his Kingdom with the same Power as before, on condition that he should every year pay him a certain Tribute, and permit a Garison of *Moguls* to remain in the Fortrefs of *Campion*. And thus the Grand Can, being satisfied with the immense Riches he had found in that City, returned back to his Army. Campion the Capital City of Tangut.

It

An. Dom. 1207. It is in the City of *Campion* that the Caravans of Merchants stop, which come from the West, and often from the South, to trade with *China* because they are forbidden to go further: and here they sometimes sojourn a long time, which gives an opportunity to the Inhabitants to enrich themselves greatly. Here are a great many learned Men who study the Sciences, which they call *Schimia*, *Limia*, and *Simia*. The first treats of Physick, Philosophy, Chymistry, and the Philosophers Stone; the second of Astronomy, and natural Magick; and the third of Theology, and Cabalistry, which contains the Knowledge of good and bad Angels, and teaches the Operations which belong to these Sciences.

Expedition against Toucta-Bey Can of the Merkits, and against Caschluc. *Genghizcan* almost at the same time conquer'd the Countries of *Crequir* and *Cachin*, which last Name formerly the Country of *Tangut* bore. In 1207. he learnt that *Caschluc* and *Toucta-Bey* had got together all their Forces in the Country of *Ardisch* in the Tribe of *Merkit*. He gave them the least time he could possible to fortify themselves, and marched against them in the midst of the Winter. These Princes amazed at his sudden Arrival, and finding their Army not strong enough to stand against him, retired farther off, and went and encamped even under the Fortrefs of *Ardisch*.

But their Enemy, notwithstanding the badness of the Ways and rigour of the Season, soon appeared before the Place, and forced them, maugre all the Precautions they had taken, to come to an Engagement with him. The Battle did not last long; for the *Moguls*, as if assur'd of the Victory, fell with such Fury on their Enemies, who were inferiour to them both in Courage and Number, that they soon put them

to

to flight. *Tousta-Bey* was killed in the Action. As for *Caschluc*, he was so cunning as to get out of the Croud, and with some expert Soldiers escape to *Turquestan*, where he had the good fortune to be shelter'd by *Gurcan*, one of the most powerful Princes of *Touran*¹, that is to say, of the *Tartars* Country which is beyond the River *Gihon*, reaching to the Borders of *Caracatay*. King *Gurcan* touched with his Misfortunes, received him kindly, and conceived so tender a Friendship for this young Prince, that he gave him his Daughter in Marriage to comfort him in all his Troubles.

An. Dom.
1208.
Heg. 605.
Mox. The
Serpens.

All these Conquests and happy Successes raised *Genghizcan* to so high a pitch of Greatness, that many sovereign Princes sent to ask his Protection, and among the rest *Arslan* Prince of the *Carluques* in *Caracatay*: but there happened to *Genghizcan* something yet more advantageous, which compleated his good Fortune; and that was the Discontent of a Prince of *Turquestan* named *Idicout*².

He was Can of the *Yugures*; and tho a very Mirconde. powerful Prince, yet was Tributary to *Gurcan* King of *Turquestan*, who generally kept among the *Yugures* a kind of Intendant of that Province, to be watchful for his Interest, and to gather the Tributes which that People were obliged to pay him. He who at this juncture

Fadlallah,
p. 326.

¹ Some call this Country *Touran*, because it was heretofore the Portion of *Tour* the Son of *Feridoun*, King of *Persia*, of the first Dynasty named *Pischedadiens*. Thus by the word *Iran* we must understand all *Persia*, and all the Countries situate beyond the River *Gihon*, otherwise call'd *Oxus*. *Fadlallah*, p. 326.

² *Idicout* in the *Mogul* Language signifies the Prince then reigning. *Abulcair*, p. 8. *Abulfarage*.

An. Dom. 1208. held this Employment there, was called *Schoudkem*. This Man, being naturally covetous and
 Heg. 605. hasty, besides the Money and Wares which he
 Mog. The levied as due to his Master, extorted more for
 Serpent. himself; insomuch that the *Tugures* finding

themselves oppress'd, complain'd of his Abuses to their Prince: he forthwith spoke to *Schouakem*, but he could get no Reparation or reasonable Answer from him; nay he even answer'd to the Remonstrances he made to him with Threats. The Prince was so enraged at his Insolence, that to be revenged he caus'd him to be assassinated, and forthwith sent two of his chief Officers to *Genghizcan* to inform him of what had past, and to ask his Protection, because after this Action which he had been oblig'd to perform, he fear'd the Resentments of *Gurcan*. These Messengers overtook the *Mogul* Emperor in the Country of *Tangut*, where he was then gone to reduce to his Obedience *Schidascou*, who with some other Cans had revolted from him, amongst whom was the Can of *Crequir*, whose Country he entirely ruined.

Mirconde.
 Abulcair,
 p. 8.

Abulfa-
 rage.

The *Mogul* Emperor, glad of an opportunity to make King *Gurcan* uneasy, who was never a Friend to him, and had now made an Alliance with *Caschluc* his Enemy, received these Envoys from *Idicout* much better than he would otherwise have done. He hearken'd to them, and made them such an Answer as they wish'd; and when they return'd back, he nam'd two fit Persons to accompany them, whom he charg'd to assure the Can of his Friendship and Protection against *Gurcan*.

This civil and generous Procedure charm'd the Can of the *Tugures*, who strait took all that he had most precious and valuable in his Treasures, and went to *Genghizcan* in person to offer him

him his service ; which he did with all the Zeal imaginable, and all the Respect his Quality would admit. This Condescension render'd this Prince so agreeable to the Grand Can, that he received him with all the Testimonies of Affection that he could desire. The Assurances *Idicout* gave him of his Zeal were not contradicted by his Actions ; for he afterwards served the *Mogul* Emperor effectually, who, as an acknowledgment of the Services he did him, gave him one of his Daughters in Marriage, and ever after looked on him as one of his Children. King *Gurcan*, who upon the news of *Schouakem's* being assassinated was transported with Rage, and threatned *Idicout* with Fire and Sword, could not execute his Threats before he heard that this Prince was become *Genghizcan's* Son-in-law ; and the fear of drawing the *Moguls* Army upon himself stifled his Rage.

An. Dom.
1210.
Heg. 607.
Mog. The
Sheep.

The Religion of the *Yugures* has not been perfectly known to Historians : some have writ that they were Idolaters ; others that they were Christians, but *Nestorians* ; and others that they were Mahometans ; because several amongst them made profession of all these Religions. Their Priests, whom they call'd *Lama*, had their Heads and Beards quite shaved ; their Superiours obliged them to observe Chastity, and to serve in the Temples ; they had to cover their Heads a kind of Mitre, and for their Habit a yellow or red Tunick, close-bodied as a Cassock, and girt about the Waste : over this Tunick they wore a Cloak cut after the manner of a Christian Deacon's Cope. When the *Lama's* are in their Temples, they are seated on Benches over against one another, holding their Books in their hands : they are always bare-headed,

Of the Yu-
gures.

Rubruquis.

Abulcair,
p. 8.

Ruoruquis.

and

An. Dom. 1210. Heg. 607. Mog. The Sheep. and instead of singing they read to themselves softly, and generally keep silence Those who report them to be Idolaters, have never declared in what particulars they were so. The Idols they had are no sufficient proof of it, since in the Conversation *Rubruquis* had with them they assured him that they adored but one God ; and that tho they had Images, it was only to put them in mind of those they represented, and not to adore them. Which might make one conclude, that they then made profession of *Genghizcan's* Religion, with a small mixture of the Superstitions which they had in common with the *Moguls*.

The *Moguls* were indebted to the *Yugures* for the Art of Writing they now use, which was wanting before their Union with this People. Whether they found the manner of the *Yugures* writing more convenient than their own, we know not ; but they took to it, and have used it ever since³.

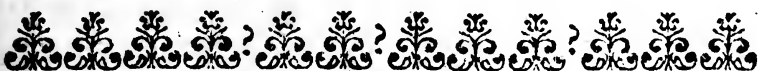
Fadlallah. The *Yugures* in antient times had that Name conferred upon them, even by the mouth of *Oguz* himself : he called them *Yugures*, that is to say, United. He has always passed amongst them for a great Prophet ; and the *Turks* of the last Ages, that is to say, the *Ottomans*, who by the title of *Oguzians* which they bear value themselves as being his Descendants, say that when he was but a year old he spoke, and gave himself the Name of *Oguz* ; but at eighteen God

³ The Letter which *Mangoucaan* the Son of *Genghizcan*, Emperor of the *Moguls*, writ to St. Lewis King of France in 1254. was in the *Mogul* Language, but in the *Yugurian* Characters, and the Lines were writ from the top to the bottom, and multiplied from the left to the right. *Rubruquis*.

illuminated his Understanding ; and whereas all Mankind were at that time Idolaters, he brought them out of their Errors, and made them worship only the one true God ; which so much displeased his Relations, that they resolved to ruin him : but with the Assistance of some other Persons whom he had converted, he resisted them so vigorously, that his Father was killed by an Arrow in the Fight, and his Uncles put to flight. This is what *Fadlallah* reports of *Oguz* ⁴.

An Dom.
1210.
Heg. 607.
Mog. The
Sheep.

⁴ The Son of *Caracan* ; *Caracan* the Son of *Mogolcan* ; *Mogolcan* the Son of *Alinge-Can*, the fourth King of the Oriental Turks, of the Posterity of *Turk* the Son of *Japhet*, the Son of *Noah*. From this *Mogolcan* the *Moguls* are descended ; as are the *Tartars* from *Tatarcan* the Son of *Alinge*.



C H A P. VIII.

Genghizcan's first War against the Northern Parts of China, called Cathay ; and the Success of it. His Return into his own Country. His Expedition to the Desert of Capschac, otherwise called Decht.

ALTHO *Genghizcan*, when he was on his return to *Caracorom*, had resolved not to renew the War for some time, yet he neglected not to raise Recruits, and strengthen his Army, to let his Enemies see that he was always
H in
Mirconde.

An. Dom. 1210. he was in peace he applied himself, according to the Resolutions taken in the last Diet, to regulate the Affairs of his Kingdoms, and secure the best he was able those Countries he had conquer'd. All things look'd now as if he design'd to live in Repose, and taste the Sweetness of that peaceful Estate which by such vast Fatigues he had obtain'd: but the Love of Arms, the darling Passion of his Soul, permitted him not to rest; and he thought of nothing else but how to find a Pretext to fall out with the *Chinese*, against whom in particular he had form'd some designs.

The present State of Affairs, all being now in peace, affording him no means to quarrel, he sought amongst the Transactions of past Ages for something fit to urge against them; ⁵ and calling to mind the Injuries the Kings of *China* had heretofore done to his Ancestors, nay to his own Father and People, ⁶ he conferred with his Nevians and other Princes of his Court, continually entertaining them with Discourses of the Injuries and Wrongs their Fathers had suffer'd by the *Chinese*. ⁷ This was the Cause, *said he*, that our Country was look'd upon with so much Scorn, and despised by all the Nations of *Asia*. In fine, he excited them to revenge, by urging, that they had no other way to vindicate their Honour, and make

⁵ He call'd to mind his Father's Wrongs, and sighing, recited the Injustice of the King of *China*. *Abulcair*, p. 9.

⁶ He recounted to his Courtiers the Injuries the King of *China* had done their Ancestors. *Mirconde*.

⁷ He said, that since the great God had given him the Victory over all his Enemies, he had reason to expect that he would do the same for him over the *Chinese*.

themselves famous to Posterity. Neither did he forget to remind them of the Promise God had made to him, to assist and render him victorious over all his Enemies.

The *Mogul* Princes and Lords fail'd not to applaud their Emperor's Design; whether it was out of Complaisance, or that they found it agreeable to Reason and Justice, is not the question. A Council was call'd to consult on Ways and Means how to bring this great Enterprize to pass, and it was resolv'd that first of all an Ambassador should be sent to *Altounkan* King of *China* to demand Satisfaction for all the Damages and Injuries done to the *Moguls* by his Predecessors, with Orders that in case he refused to comply, War should be declar'd against him. For this purpose they chose *Jaser*, an old Courtier, a Man perfectly skill'd in State-Affairs, and sent him away in the Winter-Season. *Jaser* being arrived at *Canbalec*, which was the old City of *Pequin*, one of the Capital Cities of *Cathay**, and the antient *Iffedon* of the *Seres*, had Audience of the King, whom he accidentally found in this City, for he was not used to reside there but only in the Summer. This Ambassador made a long Harangue, which he began with expatiating on his Master's

An. Dom.
1210.
Heg. 607.
Mo2. The
Sheep.



* The Country of *Cathay* which is here spoke of, is *China* it self, and not *Grand Tartary*, as it was long thought to be by us *Europeans*. The Eastern Geographers have made it known by the Limits they have given it in their Maps, and their Historians have declared it in express Words. Besides, it is now plainly discover'd that the Name of *Cathay* particularly belong'd to the seven Northern Provinces of this great Kingdom; and that the Southern Parts, which contain'd the nine other Provinces, were called *Mangi*: But these Southern Parts were not conquer'd by *Genghizcan*, but by the *Moguls* his Successors, An. Dom. 1268. Heg. 667.

An. Dom. Greatness, his Elevation to the Empire of the
 1210. *Moguls* and *Tartars*, and the choice God had
 Heg. 607. made of him to govern the World: he after-
 Mog. The wards demanded reparation of the King for
 Sheep. all the Damages and Injuries which his Pre-
 decessors had done the *Moguls*; telling him
 that if he refus'd to comply with these De-
 mands, he had Orders to declare War against
 him, and to assure him that *Genghizcan*, at the
 Head of a most powerful Army, would come
 and drive him out of his Kingdom, and esta-
 blish one of his own Children on his Throne.

Mirconde. *Jaser's* Discourse appear'd very surprizing to
 the King of *Cbina*, who was much astonish'd
 that the *Mogul* Emperor should form such a De-
 sign, and venture to attack and begin a War
 against a Nation whom he had reason to fear,
 considering the great Damages and Losses he
 himself confess'd his Nation had sustain'd by
 them. The King complain'd to the Ambassador,
 saying, Your Master treats me as if he thought
 me a *Turk* or a *Mogul*; and with this Answer
 he sent him back: Go tell *Genghizcan* that al-
 tho I cannot hinder him from making war with
 me, yet I will meet him with an Army that
 shall make him repent his Rashness. *Jaser* re-
 turn'd with all diligence to *Caracorum*, and gave
 his Master an account of his Negotiation, and
 the Observations he had made, pursuant to
 the Orders he had given him.

Genghizcan having receiv'd this Answer from
 the King of *China*, continued to make Prepara-
 tions for the War. So soon as the Season permit-
 ted him to take the Field, he divided his Army
 into two Bodies; the most considerable he took
 along with him, and the other he gave the
 Command of to three of his Sons, *Jongy*, *Za-*
gnay, and *Oday*. These three Princes march'd

towards *Courge* ⁹, or *Corea*; they did no Injury to the *Calmacks* * thro whose Country they past, because this Nation, which was situate on the Confines of *Caracatay*, had already submitted to *Genghizcan*: but when they were come to the Borders of *Courge*, where there were but a few Troops left, the rest being all gone to join the King of *China*, they made terrible Devastations both in the Towns and Villages wherever they came, as also in the open Country, carrying away all the Horses and Cattel they found.

An. Dom.
1210.
Heg. 607.
Mog. The
Scepp.

The Emperor of the *Moguls* did no less Mischief on his side with his Army: for after having strengthen'd it with some Troops which waited to join him near the *Til*, a River of *Caracatay*, he enter'd *China* at the great Gate in the Wall ¹, which *Alacons*, of whom we have before made mention, caused to be open'd. This *Alacons* was Can of the Kingdom of *Ancont*, to whose Care heretofore the Emperors of *China* had committed this Gate and Wall. This Prince was at this time displeased with *Altouncan*, and held secret intelligence with *Gen-*

⁹ A Kingdom situate on the Confines of *China* on the North, having the Sea on the East. This Country contain'd about seven hundred thousand Souls, and had been almost always govern'd by a King of their own Nation, who sometimes were likewise Monarchs even of *China* it self: but the King of *China* in his turn was also revenged, having made himself Master of *Courge*. *Fadlallah*, p. 341.

* The *Calmacks* are a Nation to the Eastward, not to be confounded with that of the *Calmucks* who live in the West of *Asia* towards the *Volga*.

¹ The *Chinese* built this Wall in past Ages, betwixt the Mountains, to hinder the *Turks* and *Moguls* from making Inroads into this great Kingdom. This Wall was call'd *Avencuh* in the *Mogul* Tongue, and *Sedd Yadgoudge* or *Madgouge* ¹⁰ in the *Arabian*, which signifies *Gog* and *Magog's* Bank.

An. Dom. *ghizcan*, whom he was very useful to on this
 1210. Occasion. He did not only open a way for
 Heg. 607. the *Moguls* into *China*, but gave them some of
 Mog. The his own Officers to be their Guides.
Sheep.



All the Cities which made no resistance, but open'd their Gates, and furnished Provisions to *Genghizcan*, were by that generous Prince spared but those that oppos'd him were all plunder'd, as likewise several considerable Castles, out of which he took all the Riches that were there deposited for security: And all this he did whilst he waited for the coming up of the Army which the young Princes commanded.

Abulcair,
 p. 9.

On the other side, the King of *China* join'd to his Army the Troops of *Courge*, and putting himself at the Head of these united Forces, march'd directly towards the *Moguls*; but when he was come within a few Days Journey of them, his Soldiers being much fatigued, stay'd to rest, and for their Security he caus'd all the Carts to be placed round the Army; then they made a large deep Ditch before them. His Troops stay'd not so long in this Camp as they could have wish'd; for being soon inform'd that *Genghizcan* was coming to attack them, the decamp'd to go and meet him.

Mirconde.

So soon as the two Armies were in sight of one another, they ranged themselves in order of Battel, and fell to Blows. The Combat was bloody. The King of *China* lost thirty thousand Men, and the *Mogul* Emperor had a great many Officers kill'd, and more Soldiers than the Enemy. The latter retired with all the Spoils he had gotten by the way of the Province of *Pequin*, in which he had some Intelligence. The *Chinese* did not venture to follow him, because they were no less fatigued than the *Moguls*, and had great need of Repose. For this reason,
 re-

reflecting only on the great loss of Soldiers they had just felt, and fearing lest *Genghizcan* should besiege their Capital City, they resolved to make Peace with him, in order to get him out of *China*, which the War had already reduced to a miserable Condition.

An. Dom.
1211.
Heg. 608.
Mog. The
Monkey.

Altountan therefore sent an Ambassador to *Genghizcan* to propose a Peace, with his Daughter *Cubcou Catune* in Marriage, promising to send this Princess to him under the Conduct of one of the greatest Lords in his Court, and with all the Splendor and Attendance suiting an Emperor's Daughter and Wife. The *Mogul* Emperor, pleas'd with the condescending Offers of an Enemy whom he found he could not vanquish, accepted the Proposals he made him, and married the Princess of *China* so soon as she arrived in his Camp; and, accompanied with the Princes his Sons, retired with her to *Caracorom*.

Fadlallah,
p. 349.

But he remain'd not unactive any longer than was absolutely necessary to recruit his Army, for two Reasons: first, because he would not suffer the Soldiers to be idle; and next, because he had form'd a great Design in his own mind. He meditated how to conquer all the Western Countries of *Tartary* for his eldest Son, and flatter'd himself that he should succeed in this Undertaking, because of the Animosities that were amongst the *Tartar* Cans. He first disposed a Part of his Troops in the Countries he had subdued, to keep them quiet, and prevent their revolting; and then with the rest of his Army he set out on the way to the vast Country, called the Plains of *Casschac*. His eldest Son, as being the Person the most interested, fail'd not to accompany him in this Expedition.

An. Dom.
1211.
Heg. 608.
Mog. The
Monkey.

Descrip-
tion of
Capſchac.

The Country of *Capſchac* is of a vaſt Extent, and is accounted the moſt conſiderable part of *Tartary*. It reaches from Eaſt to Weſt from *Turqueſtan* even to the River *Volga*, and all along the Borders of the antient *Bulgaria*, and the antient *Ruſſia*, and from the *Volga* to the Country of *Crim*, where the People dwell who are called the *Little* or *Crim Tartars*. Its greateſt Length from North to South is from the *Caspian* Sea to the great ſandy Deſarts, or rather to the Frozen or North Sea.

² This Country has but few Towns. Its Soil, if we except the great Deſarts on the North Side, is excellent, abounding in all ſorts of Grain, Paſtorage and Cattel. A better Air cannot be found, nor better Water. The Women are handſomer there than in any other part of *Tartary*. The Men are courageous, and Lovers of War. They are divided into Tribes, many of which are at preſent compoſed of *Moguls* and *Turks*. The Towns being few, and the open Countries very large, every Tribe transport themſelves frequently from one Place to another, ſeeking every Winter in the Southern Parts for Subſiſtence for themſelves and Beaſts, and in Summer viſiting the Northern Parts of their Country.

Altho every Tribe has its particular Prince or Can, which governs it; yet this Part of *Tartary*, ever ſince the *Moguls* ſubdued it, has always had a King, or Grand Can, to

² This Country is alſo call'd *Decht Capſchac*, and *Decht Bereke*. *Decht* ſignifies large level barren Countries; and *Bereke* is the Name of a Grandſon of *Genghizcan*, who ſucceeded his Brother *Batucan* in the Kingdom of *Capſchac*, to which he gave his Name, and was the firſt of the *Mogul* Cans of *Capſchac*, who made profeſſion of the *Mahometan* Faith.

whom

whom the others did Homage. This Country in past Ages was overstocked with People, and from thence came the *Huns*, the *Getes* or *Goths*, the *Gepides*, the *Vandals*, the *Alains*, the *Swedes*, and other Nations who have render'd themselves but too famous in the World by the Disorders they committed.

An. Dom.
1211.
Heg. 609.
Mog. The
Monkey.

Seray is the Capital City of *Capschac*, situate on the Banks of the River *Sencla*, which discharges it self into the *Volga*. *Batucan* laid the Foundation of this City, and *Berekecan* his Brother finished it. The three finest Rivers in the Country of *Capschac*, are the *Volga*, the *Jayc*, and the *Irtish*.

But let us return to *Genghizcan*. By the Victory he had formerly gain'd over *Ounghcan* he thought he had a right over several Tribes of *Capschac* who lived in subjection to this vanquish'd King; and for this reason he marched his Troops to that side of the Country. No sooner did he appear on their Frontiers, but these Tribes submitted to him; as did others who inhabited the Country of *Getes*, situate in *Capschac*, on the Borders of *Mogolistan*: which all together in a short time compos'd a vast Army. These Nations, and some others, of whom Historians have made no mention, having join'd him, *Genghizcan* gave the Command of one half of them to Prince *Jougi-Can*, call'd also *Touchy*, his eldest Son, leaving him in this Country with many *Mogul* Officers to govern them, and return'd to *Mogolistan* with the other half, which made an Army great enough for any Undertaking.

Jougi-Can, after the Departure of the Emperor his Father, made some new Conquests, which gave much cause of Jealousy to several Nations of the Western *Tartars*. These People

An. Dom.
1212.
Heg. 609.
Mog. The
Hen.

ple combined against him³; but he defeated them in several Skirmishes, and particularly the *Comans*, the antient *Bulgarians*, *Valacks*, and *Hungarians*, who heretofore inhabited the Country of the *Huns*, *Vandals*, and other Nations, which for along time have not been distinguish'd but by the common Name of *Tartars*.

³ He render'd himself Master of the Countries of *Decht Capschac*, *Sagine*, *Bulgaria*, *Russia*, *Alassan*, *Tanker*, and other Kingdoms and Provinces. *Bin Abdallaris*.



C H A P. IX.

Genghizcan's second War with China, and the taking of Pequim the Capital City of the Northern China, or Cathay.

Genghizcan, as we have before observ'd, had given his Protection to the Princes *Arslan* and *Idicout*; the first was Can of the *Car-lucks*, the last, Can of the *Yugures*. After having concluded with him what number of Soldiers they should raise for his Service, these Princes retired into their own Countries, with several *Mogul* Officers who were order'd to convoy them home.

These two Princes omitted nothing to procure good Troops, and each of them rais'd a *Toman*⁴, with which they return'd to Gen-

⁴ That is to say, ten thousand Men.

ghizcan's Court, after he was come back from *An. Dom.*
Capschac. Their Arrival much rejoic'd the Em- ^{1212.}
 peror, because they had brought him very fine *Heg. 609.*
 Troops, which he wanted to strengthen the *Mog. The*
 Army he was resolv'd to send to *China*, on Ad- *Hen.*
 vice given him of some Threats utter'd by *Altoun-
 can* against the *Moguls*: Besides, he had now
 a favourable Opportunity; for the King of *Chi-
 na* being displeased with the People of some
 Provinces of *Caracatay*, had given order to ra-
 vage their Countries; and these People being
 resolv'd to oppose him, had sent Deputies to
Caracorom to beg the Emperor's Protection.
 There arriv'd at the same time an Envoy from
 a particular Can of their Nation, to inform him
 that by means of some Rebels he had got pos-
 session of a considerable Fortrefs which open'd
 to him an Entrance into *China*. ' This Can,
 after having put a good Garison into this Place,
 came himself to *Genghizcan*, to engage him to
 go against *Altoun-can*.

The *Mogul* could not withstand his Importu-
 nities. He receiv'd him favourably, treated
 and consulted with him about proper Measures
 to render this War successful. Then he sent
 back this Prince loaden with rich Presents,
 and promised either to follow him himself,
 or to send his chief General immediately after
 him, at the Head of a numerous Army, of
 which the Troops of the *Carluks* and *Yugures*
 should make a part. Accordingly the Army
 was soon in a condition to march; but *Genghiz-
 can* could not command it in Person, by reason

^s The King of *China* having ill-treated the People of *Ca-
 racatay*, *Genghizcan* revenged them, and carried the War
 even to *Pequin*, which was called *Can-Balec*, that is to say,
 the Royal City. *Abulcair*.

An. Dom. 1212. of an Indisposition that seized him. *Samouca*
 Heg. 609. *Behadeur*, the eldest of his Generals, com-
 Mog. The manded in Chief; and all the Cans, Princes,
 Hen. Nevians, and Emirs who could get leave of the
 Emperor to go, went on this Expedition, each
 striving to manifest how zealous he was for the
 Service of his Prince.

Mirconde. These Troops were no sooner arrived at the
 Place appointed, but the Fortrefs that had been
 surprized was put into the Hands of a *Mogul*
 Officer; and so soon as they had rested, and were
 in a Condition to enter upon Action, they seiz'd,
 almost without any Opposition, upon the Pro-
 vinces of *Caracatay* that were the last of those
 belonging to *Altouncan*. Then they quickly en-
 ter'd with ease into *China* by means of the
 Intelligence the Rebel Can held in that
 Country.

At the sametime, *Moucli Gouyanc*, one of the
 most able *Mogul* Generals, marched to the
 Country of *Courge* with a Body of Troops,
 to hinder the Forces in that Kingdom from
 going to aid the King of *China*; and this
 Officer seized several Places according to the
 Orders given him. Yet this hinder'd not *Al-*
touncan from advancing his Army against that
 commanded by *Samouca Behadeur*. This King,
 as well as all his Soldiers, were transported that
 they were to fight an Army not commanded
 by *Genghizcan*, flattering themselves that they
 should gain an easy Victory. They briskly at-
 tack'd *Samouca*, and made his advanced Guard
 give way; but the *Moguls*, resolving to con-
 quer or die, fought with so much Valour
 and Resolution, that the *Chinefe* were in the
 end obliged to betake themselves to flight,
 and to shut themselves up in their Cities that
 they

they might be skreen'd from the Fury of their Enemies.

Altho the King of *China* had put abundance of Troops into *Pequin*, the *Moguls*, instigated by the *Chinese* Rebels that accompanied them, resolv'd to lay siege to this City : They even tried to take it by Assault ; but the Prince of *China*, to whom the King his Father had entrusted the Management of the first War, ⁶ defended it so vigorously, that all the besiegers Efforts prov'd in vain. ⁷ It is impossible to tell how many brave Actions were perform'd on both sides during this Siege ; by reason that the Fate of *China* seeming to depend on the good or ill Fortune of this its Capital City, the bravest *Chinese* and greatest Lords of the Empire were enter'd into it, to share the Honour of a long and brave Defence.

The great number of Troops that were in this City took away from the Besiegers all hopes of taking it by open Force, therefore they resolved to starve it out ; and the Famine became so great in *Pequin*, that the Men chose rather to eat one another than to yield. ⁸ Notwithstanding the *Chineses* Bravery avail'd them nothing, for the City was taken by a Stratagem ; which being reported to the King of *China*, he conceived such Displeasure that he poison'd himself.

⁶ They besieged *Pequin*. *Abulcair*.

⁷ The King of *China* gave the Command of *Pequin* to his own Son, and caused an infinite number of Troops and Officers to enter with him into that City.

⁸ *Altounca* flying with his People, wept, and conceived so great Displeasure that he poison'd himself. *Abulcair*, p. 10.

An. Dom.
1213.
Heg. 620.
Mog. The
Dog.

Mirconde and *Abulcair* report the taking of *Pequin* thus, in general Terms ; but *Carpin* gives a more ample Relation of it : He says, That the Besiegers suffer'd so horrible a Famine, that they were oblig'd to decimate the Men, and out of every ten kill one to feed the other nine : That the Besieged defended themselves so valiantly with their Arrows and Engines, that when the Stones came to fail the Engineers, they melted down their Gold and Silver, which was in great Abundance in that Place, and used it to shoot against their Enemies ; but at last, the *Moguls* having receiv'd a Supply of Provisions, and finding they were no nearer taking the City than they were the first Day, undermined it, and made a way under ground which reached to the middle of the City, and in the night assail'd the *Chinefe*, who, surpriz'd with a Stratagem so new and strange, lost all Courage, and were obliged to surrender the City to the *Moguls*. He adds, that the King of *China*, believing this Place impregnable, had shut himself in it, and was kill'd with his Son ; that the *Moguls* and *Tartars* who were enter'd into the City open'd the Gates to those without, and gave no Quarter to any they met with ; and, that they plunder'd it of all that was precious or valuable, and afterwards divided the Booty according to *Genghizcan's* Law.*

* Et cum diu pugnassent, et cum bello vincere minime possent, unam magnam viam sub terra ab exercitu usque ad mediam civitatem, &c. *Carpin*.

Genghizcan the Great.

111

Let this be true or false, 'tis certain that after the taking of *Pequin* a Courier was dispatched to carry the News to the *Mogul* Emperor, who immediately nominated Officers to manage the Finances and Revenues properly belonging to *Altouncan* in this Northern Part of *China*, which he annexed to his own Revenue. The taking of *Pequin* which happen'd

An. Dom.
1213.
Heg. 610.
Mog. The
Dog.

An. Dom. 1213. Heg. 610. render'd *Genghizcan* Master of the greatest part of the Northern *China*, or *Cathay*. He gave the Government of this City to General *Moucly Gouyanc*, with Orders to finish the Conquest of *China*, which this Officer accomplish'd in two Years : he even also conquer'd the Kingdom of *Courge* or *Corea*.

¹ *Pequin* taken An. 1210. and according to the Orientals Account 1213.

² An. Dom. 1213. Heg. 610 eight Months before that famous Victory which *Philip Augustus* King of *France* gain'd over the Emperor at *Bovines* in *Flanders*, who brought near two hundred thousand Men into the Field ; and over the King of *England* and the Count of *Flanders*. *Father Martin*, a *Jesuit*.



C H A P.

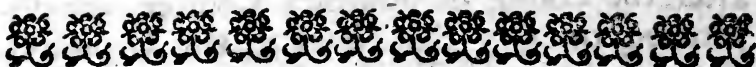
An. Dom.

1213.

Heg. 610.

Mog. The

Dog.



C H A P. X.

Genghizcan's War against the rest of his Enemies in Caracatay, Mogolistan, and Turquestan. The Persidy of Prince Caschluc to his Father-in-Law Gurcan. The Moguls War against Caschluc. The Death of that Prince. Genghizcan's Alliance with the King of Carizme.

IT should seem that the Conquest of this half of China, would oblige the Mogul Emperor to fix the Seat of his Empire at *Pequin*, in order to keep with less Trouble the Possession of *China*, by his Presence there, and to facilitate the Conquest of the other half, if an opportunity presented; but he had Designs in view more considerable than that of rendring himself Master of so great an Empire. He therefore was contented with sending Governours thither, and continued to keep his Court at *Caracorom*, both to have an eye upon *Tartary*, and to watch the Motions of the Cans the Successors of *Toucta-Bey*, who still had Forces in *Merkit*, which was a part of *Mogolistan*; and on *Caschluc* the Son of *Tayancan*, who he well knew did hate him. He was sensible these two Princes were able to give him trouble, particularly *Caschluc*, if he could prevail with *Gurcan* to declare War against him.

Altho all these fortunate Successes had render'd *Genghizcan's* Power very formidable, yet there

there ceased not to reign in some of the *Moguls* An. Dom. 1214.
 Minds an Inclination to revolt ; and *Tousta-* Heg. 611.
Bey's Hatred to the Emperor seem'd to survive Mog. The
 in his whole Family and Nation, tho he was Hog.
 dead. His three Sons, and Brother *Coudoucan*,
 preserved that Aversion to *Genghizcan* even to
 death ; nay, they were so audacious as to raise
 Troops, and excite some other Tribes, amongst
 whom were those of *Tomat* on the Frontiers of
China, to revolt : In fine, they kindled in several
 Places so great a Flame, that *Genghizcan* was
 obliged to send Troops to quench it.

Suida Behadeur march'd against the Rebel
 Cans of *Merkit* ; and after having plunder'd the
 greatest part of the Province where they were
 encamped, he forced them to a Battel, in
 which he defeated them ; and by the Death of
 these Cans, which happen'd within the same
 Year 1214 procur'd to the Tribe of *Merkit*
 that Calm and Repose which the rest of the
Mogul Nations enjoy'd. As for the People of
 the Tribe of *Tomat*, *Baba Nevian* who was
 sent against them, treated them in so cruel a
 manner, that the Emperor himself was moved
 with Pity when he receiv'd the Account of it,
 and order'd that care should be taken to breed
 up and well educate the Children of those
 whose Parents had had the ill Fortune to
 perish in the terrible Slaughter this General
 had made, and to marry their Wives and
 Daughters.

Prince *Caschlu* was much more to be Mirconde.
 fear'd than the Cans of *Merkit* and *Tomat*, had
 he but known how to manage the King of
Turquestan his Father-in-Law, who was so
 powerful a Prince, that he often assum'd the
 Title of *Padichah*. *Turquestan* was then one of
 the

An. Dom.
1214.
Heg. 611.
Mog. The
Hog.

the largest parts of *Tartary*; it had on the South *Tebet* and *India*, where the new *Moguls* are, on the North *Caracatay*, on the East *China* and some Parts of *Caracatay*, on the West *Transoxiana* and *Capschac*: and during some time all *Tartary* was called the Country of the *Turks*.

Those who knew *Caschluc*, did not approve the choice *Gurcan* had made of him for his Daughter. He was unworthy to be a Prince. ³ He was neither good-natur'd nor grateful, and had neither Honour nor Generosity. And notwithstanding the Obligations he had to his Father-in-Law, the many Favours he had received of him, and the Love he ought to have born him; yet he ceased not daily to do him ill Offices, and excite Commotions amongst his Subjects, nay, to forward the Revolt of the Governours of his Provinces, and even enter into a League himself with *Mehemed* King of *Carizme*, *Gurcan*'s greatest Enemy.

In fine, *Caschluc* retired from his Father-in-Law's Court, and with some malecontented seditious Persons whom he had seduc'd, form'd a considerable Body of Men, which in a short time was much augmented by the scatter'd Remains of the Army of the King of the *Naimans* his Father: and whilst *Mehemed*, as they had agreed, invaded *Gurcan*'s Kingdom on the West, he went to the East, and ravaged and plunder'd his Father-in-law's Provinces; who detesting his Ingratitude, resolv'd to be revenged on him. This King, tho he was far advanced in Years, put himself at the head of a considerable Ar-

³ *Caschluc* was an Idolater. *Abulcair*, p. 9.

my, and had still Vigour and Courage enough to conquer his Son-in-Law in the Country of *Couakege*.

An. Dom.
1215.
Heg. 612.
Mog. The
Moufe.

⁴ We must not omit to mention one Particularity which *Bin-Aias* relates of this Country: He says that in the Country of *Couakege* in *Turquestan* there is a sort of Wood which they make use of to build Houses, and is of such a Nature that Fire cannot burn it; and a sort of Stone so bright, or luminous, that the Inhabitants are lighted by it in the Night.

In the mean time the King of *Carizme* made Conquests in *Turquestan* on the Borders of *Transoxiana*. He seized on almost all the Countries that belonged to *Gurcan*. This Prince marched against him, but had not the same Success that he had had against *Caschluc*, for he narrowly escaped being made a Prisoner. The Weakness attending his Age gave opportunity to several great Lords of his Kingdom to form seditious Plots against him. His Kingdoms fell all into great Disorders, of which he could not possibly expect to live to see an end. His Son-in-Law return'd to give him a second Battel, in which *Caschluc* had the better. He took *Gurcan*, and in appearance treated him with respect; but he render'd himself Master of all his Kingdom and Treasure, and repaid with such base Ingratitude all the Obligations and Favours he had receiv'd from him, that *Gurcan* within two Years after died with Grief.

Caschluc presently after this Battel besieged the City of *Caschgargar*, where the King used to

Condemnir.

⁴ *Bin-Aias* in his Book entitled *Naschac Alazhar*.

An. Dom.
1215.
Heg. 612.
Mog. The
Moufe.

reside; which City refused to acknowledge any other Sovereign but *Gurcan's* Son as the rightful Heir of the Kingdom. The Inhabitants defended it vigorously against *Caschluc*, and the Siege lasted long; but the City was at last taken, and he made the Inhabitants feel the utmost Rigour of his Tyranny.

⁵ The City of *Caschgar* was situate in the forty fourth Degree of Latitude, and in ninety five Degrees and twenty Minutes of Longitude. It was then the Capital of the Country which *Gurcan* possess'd in *Turquestan*. It had produc'd several Men famous for Learning. It was sometime call'd *Ourdoukent*, that is to say, the Royal City. And when *Marcopolo* was in that Country, at *Caschgar*, this City, says he, was subject to the Grand Can *Gurcan*⁶. It was from this City that the *Swedes* took their Original⁷.

The principal Religion which the Inhabitants profess'd was *Mahometanism*. The *Nestorians* had also Churches. And the same *Marcopolo* acquaints us that this was a City of great Trade, because it was in the Road which all the Merchants pass'd through who went to *China*. At this time the Country of *Caschgar* is govern'd by a King of their own

⁵ *Caschgar* the Capital of *Turquestan*, &c. *Abulfeda*, p 235.

⁶ The *Caracathayans* so called their King *Gurcan*, that is to say, the Can of Cans. *Mirconde*.

⁷ *M. Sparvensfeldt*, who was Master of the Ceremonies to Ambassadors at the King of *Sweden's* Court, being at *Paris* in 1691. assur'd the Author that he had read in the ancient Annals of *Sueden*, that the *Swedes* took their Original from the City of *Caschgar* in *Turquestan*.

in partidular, and the Name of their Capital City is *Hyarcen*, which is in the same Place as *Caschgar* was, to which one of its Princes would give his Name. It is reckon'd there are a hundred Mosques in this City. The Country produces all things necessary for Life, as also the finest aromattick Plants; and in one of the Mountains there is a Mine of Silver which brings a great Revenue to the Prince.

An. Dom.
1215.
Heg. 612.
Mog. The
Moufe.



Cotan, a City in *Yugura*, situate on the Confines of *Turquestan* towards the East, in forty two Degrees of Latitude, had the same fate as *Caschgar*. And *Caschluc* in the end subdued the Country and City of *Almaleg*, situate in the same Degree as *Caschgar*, which belong'd to a *Turkish* Prince, who was at that time absent. He surprized the Governour a hunting, and kill'd him: after which he got possession of so many other Countries, that it seem'd by his Successes as if Fortune had prepared for him a great and lasting Felicity.

Cotan a
City of the
Yugures.
Abulfeda,
p. 235.

The *Mogul* Emperor, mighty as he was, was alarm'd at this Prince's Success, whom he hated as much as he was hated of him; but being very prudent, he would do nothing precipitately. He therefore sent a Lord of his Court to Sultan *Mehemed* King of *Carizme*, to endeavour to draw him from *Caschluc*'s Interest, whom he called the *Naiman* Prince. The Envoy succeeded in his Negotiation without much trouble. *Mehemed*, who was also grown uneasy at *Caschluc*'s good Fortune, and had already some Cause to be displeased with this Prince, promised to give him no Assistance; hoping indeed that *Genghizcan* and *Caschluc* might ruin one another, or at least be both weaken'd, and that he in the end should be a

An. Dom. 1216. Gainer by the Disorders which a War between them would occasion.

Heg. 613.
Mog. The
Ox.

Condemir.

In the mean time *Caschluc* did a great deal of Mischief in the Countries into which he carried his Arms, and ill-treated all those who were not Idolaters. 'Tis said, that in the Kingdom of *Cotan*, which he became Master of, he caused to be nail'd to the Door of a College, an *Imam*, or *Mahometan* Priest, named *Aladin*, who reprehended him for blasphemous Expressions which he utter'd against *Mahometanism*.

The Report of the Cruelties of this Prince was spread abroad every where; and *Genghizcan* being secured of the King of *Carizme*, made an advantageous use of the Complaints that were reported of *Caschluc*. He gave a kind Reception to all the Envoys who came from the People on every side, to entreat him to deliver them from this Tyrant. He readily promised to succour them; and for this effect he gave Orders to *Hubbe Nevian*, one of his Generals, to go and make war with him as a Persecutor of Mankind.

Hubbe departed in the Spring of the Year 1216. with that Army which the Emperor had on the Frontiers of *Caracatay*, and enter'd into *Turquestan* by the side of *Caschgar*. *Caschluc* had Advice of his coming, and immediately put himself at the Head of his Troops, and march'd against him, resolving to use all his Efforts to beat the *Moguls*, this once at least; but he was so unfortunate as to lose the Battel. Af-

² *Genghizcan* sent *Hubbe* with several Tomans of Troops, or Battallions of ten thousand Men each. *Mircanda*.

ter which, he retir'd to *Caschgar*; and finding that he could not prevail with the King of *Carizme* to act for him, he grew mad with Despair. All the great Expectations he had conceiv'd vanish'd, and he concluded he had no other course to take but to fly. Many of his Followers accompanied him in his Flight, but they were vigorously pursued by the *Moguls*, who put to the Sword all the *Naimans* they could overtake.

An. Dom.
1217.
Heg. 614.
Mog. The
Leopard.
Condemn.

Hubbe Nevian seized upon *Caschgar*, and caused to be published Liberty of Conscience, which the Usurper had forbidden. Prince *Casch-luc* at first escaped the Enemies Pursuit; but at last he was taken as he was a hunting amongst the Mountains of *Bedakhschan*, where he pass'd for an Inhabitant of that Country. The *Moguls* knew him again, and cut off his Head, and brought it to Prince *Hubbe*, who sent it to the Grand Can his Master, who by this Prince's Death was put into possession of all the Countries he had usurped, and the Riches he had pillaged. This War ended in the Year 1217. when *Genghizcan* was about sixty four Years of Age.

Mirconde.

This Emperor having nothing more to fear either from the East, West, or Northern Parts of *Asia*, endeavour'd to cultivate a sincere Friendship with the King of *Carizme*. He therefore towards the latter end of this Year 1217. sent three Ambassadors to him with Presents, and a Letter which imported that the Possession of so many Countries

Genghiz-
can's Al-
liance with
the King of
Carizme.

* God has given me the Possession of all the East, even to the Frontiers of *Carizme*; of *China*, *Mogolistan*, *Turquestan*, and all the *Mogul Tribes*. *Mirconde*.

An. Dom. 1217. which he had reduced to his Obedience, left him nothing more to wish for than the Friendship of his Neighbours, and therefore he had sent to ask his; to the end that their People might trade together with Safety, and find in a perfect Union with one another, that Repose and Plenty which are the chief Blessings that can be wished for in all Kingdoms. The *Mogul* Ambassadors had Orders to assure *Mehemed* of the good Intention and Friendship of their Master, but in such a manner as should let him know that *Genghizcan* thought himself more puissant than he was. They neglected not to follow their Instructions in every Particular. And the King of *Carizme*, in the Audience he gave them, after having let them magnify their Master's Greatness, fail'd not, in his turn, to boast of his own Power, Armies, and the Largeness of his Empire; in short, he deliver'd himself with a great deal of Haughtiness.

Nevertheless, there being amongst the Ambassadors one who was a Native of *Carizme*, *Mehemed* had him introduced into his Palace in the night, without the knowledge of his Collegues. He first made him a Present of a rich Diamond; after which he conjur'd him to tell him the Truth, and then demanded to know the State of *Genghizcan's* Affairs, and whether it was true that he had made such great Conquests in *China* as was reported. The Ambassador satisfy'd all his Questions, and added that he counsell'd him to ally himself with his Master: but perceiving the King took it amiss that he should pretend to advise him, he thought of nothing more than how to flatter and win him; which he did so

so well, that the Result of this secret Con-
 versation was the setting a Treaty of Peace
 on foot.

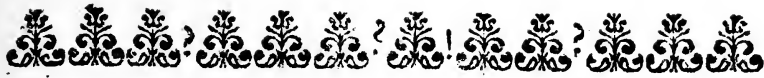
An. Dom.
 1217.
 Heg. 614.
 Mog. The
 Leopard.

The three Ambassadors agreed upon the
 Articles with the Commissioners of the King
 of *Carizme*. Then they ask'd their Audience
 of leave, and return'd with Presents both for
 their Master and themselves. Several Mer-
 chants of *Carizme*, loaden with the finest Mer-
 chandizes of that Country, accompanied them,
 and went to traffick in *Genghizcan's* Dominions;
 who no longer fearing any Enemy, now be-
 gan to reign in Peace.

The End of the First Book.



T H E




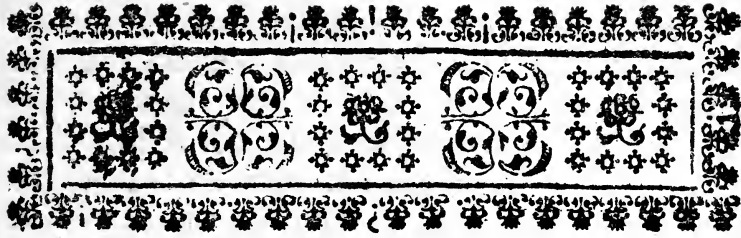
THE
HISTORY
OF
GENGHIZCAN *the Great,*
THE
First EMPEROR of the Antient
Moguls and Tartars.

THE SECOND BOOK.

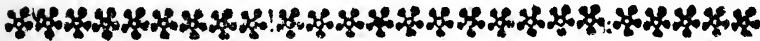


The ARGUMENT.

 *N Abridgment of the History of the Sultans Seljukides, the Knowledge of which is necessary for the understanding that of the Kings of Carizme. A ruinous War betwixt the Moguls and the Carizmians, occasion'd by the Carizmians assassinating the Mogul Ambassadors and Merchants. Genghizcan invades and enters the Kingdom of Carizme, and makes himself Master of it. Genghizcan's Wives and Children. An Account of several Battels and considerable Sieges.*



BOOK II.



CHAPTER I.

The Alteration of the Treaty of Peace made between Genghizcan and the King of Carizme. An Abridgment of the History of the Sultans Seljukides, and the Kings of Carizme.



ENGHIZCAN was sixty three years old when he made this Peace with Sultan *Mehemed* King of *Carizme*; and this Treaty was very exactly observed on both sides at the beginning; and more than a Year past before either of these Princes gave the least occasion of Complaint to each other. Their mutual Civilities seem'd, on the contrary, to secure their People that their Friendship would be of long Continuance. But two great neighbouring Princes can-

An. Dom. 1217.
Heg. 614.
Mog. The Leopard.

An. Dom. cannot live long without some Jealousy, be-
 1217. cause their different Interests and Designs will
 Heg. 614. continually occasion them to distrust each other.
 Mog. The The King of *Carizme* could not see *Genghizcan's*
 Leopard. Greatness, and the universal Veneration the
 People had for him all over *Asia*, without re-
 gret; especially when he came to reflect that
 there was not a Prince amongst all the *Moguls*
 and *Tartars*, whether in the North, the West,
 or East Parts, who did not pay him Homage;
 that he gave Laws to the proudest Princes,
 even to those who had most oppos'd his Ele-
 vation; that the Cans of *Turquestan*, and, in a
 word, all the Potentates round about, sought
 the Friendship of this *Mogul* Prince, and slight-
 ed his: All these Considerations destroy'd the
 Union that was between them.

After two Years of Peace, the King of *Ca-
 rizme* in returning from his Expedition against
Gazna, of which he render'd himself Master
 in 1217. used the *Moguls* with less Respect than
 before; and his Subjects committed such Acts
 of Hostility as obliged *Genghizcan* to com-
 plain of them to their King. Yet these Out-
 rages, which were the Subject of these Com-
 plaints, were not the Cause of breaking the
 Peace: It was the Murder of the *Mogul* Mer-
 chants, as the Sequel will show.

The King of *Carizme* being one of the prin-
 cipal Persons in this History, and Monarch of
 a vast Empire, it is methinks proper to say
 something of his Family, and to tell by what
 means he arrived at that excessive pitch of
 Greatness in which *Genghizcan* found him. We
 shall not here make mention of the Slaves who
 were the first Authors of it, but begin with
 their Masters, who were the *Seljukide* Princes,
 whose Family this King had destroy'd, and
 who

Beizavy.

who had been the most illustrious and most powerful Sultans of *Asia*.

The *Seljukides* took their Name and Original from *Seljouc* the Son of *Dacac*. This *Seljouc* was by Birth a *Turk*, who after having been a long time a General in the Army of *Wararcan* King of *Transoxiana*, was kill'd at the Age of a hundred and seven Years in a Battle, in which he was engaged fighting against that Prince, who would have put him to Death, because he fear'd him. He had four Children, *Michayl* or *Michael*, *Moses* surnamed *Bigou*, *Jonas*, and *Israel*. *Michael* was the most considerable of them all, and he had also four Sons, to wit, *Togrulbey*, *Jacar*, *Jaser*, and *Arslan*.

*Abridg-
ment of the
History of
the Selju-
kides.*

*Almakine
in his His-
tory of the
Saracens,
p. 267.*

From this Family sprang three Branches, the eldest and powerfullest of which was that of *Togrulbey*. This Prince made himself Master of the great Empire of the *Califs*, and established himself in *Bagdad*, *A. D.* 1055. *Heg.* 447. where he and his Descendants continued to reign to the fourteenth Generation. The second Branch was that of *Jaser-Bey*, who was Sovereign in *Quirman*, and other Countries towards the *Persian* Sea and *India*, but it did not continue so long as the other Branch. The Sultans of *Iconia* ² made the third Branch. *Cutlumisch* ² the Son of *Israel*, and Nephew of *Togrulbey*, established himself in *Asia Minor*, about *Ann. Dom.* 1050. *Heg.* 442. And those Sultans, tho far less puissant than those of the elder Branch,

¹ This *Seljouc* was in repute at the time that *Hugh Capet* mounted the *French* Throne. *Bin Abdallatif*.

² These Princes contended with the *French* in the Holy Wars.

³ Some *European* Historians call him *Cutlu Moses*.

yet lasted much longer ; for they did not end till after the Establishment of the *Ottoman Turks*, who began to reign in the Year 1299⁴ ; whereas the *Seljukides* of the eldest Branch came to an end in the Year 1193.

Michael the Father of *Togrulbey* had acquired a mighty Reputation by the great Actions he had done against the Princes of *Gazna*, but his Son render'd himself yet more famous by the Conquest he gain'd over those of *Corassane*.
 Heg. 589. ' Even the Califf himself ask'd his Assistance
 during the against a Rebel named *Bassaciri*, who had taken
 Reign of *Bagdad*, and was enter'd into the Capital City
 Philip Au- of the *Mahometan* Empire with the *Egyptian*
 gustus. Banners. *Togrul* reveng'd the Califf, freed him
 An. Dom. from the Bonds in which *Bassaciri* had bound
 1055. him, and put the Traitor to death. He once
 Heg. 447. again deliver'd this Prince from *Boide*⁶ the Last,
 and re-establish'd him with Honour on his
 Throne the second time.

These fortunate Turns served as Steps to *Togrul* to ascend to the greatest Dignities. The Califf, to reward his Services, married his Sister, and gave her as a Dowry a hundred thousand Crowns of Gold. He clothed him in royal Robes, and created him Sultan, *An. Dom.*
 1056. *Heg.* 448. Publick Prayers were made for him, as for the Califf, in the Mosques. In fine, *Togrul* disposed of all Employments in the Army, and all the Posts in the Empire, as also of the Revenues. He govern'd the State, tho he bore but the Title of Sultan under the Califf,

⁴ Whilst *Philip* the Fair reigned in *France*.

⁵ He was called *Caimé*.

⁶ A Prince of the Family of *Bouya*, who had been the first Usurpers of the Power of Califfs under the Name of Sultans.

and in quality of Captain of his Court, and Grand Chamberlain of his Palace.

In the Year 1603. he married the Califf's Heg. 456. Daughter; but dying the same Year without Issue, his Nephew *Alubarflan*, the Son of *Jacar*, succeeded him, and sustained with no less Honour than he had done, the Dignity of Sultan, which the Califf invested him withal. *Alubarflan* took the *Grecian* Emperor ^{An. Dom.} *Diogenes* 1071. Prisoner, and imposed on him for his Ransom a yearly Tribute of a Million of Crowns of ^{Heg. 464.} Gold. After *Alubarflan*, *Gelaleddin* his Son, whose Sirname was *Malecscha*, reign'd. This was he who conquer'd *Syria* by his Lieutenants, and in his own Person several other Countries in the East. He was the greatest of all the *Seljukides*. His Empire reach'd from the farthest Parts of the Country of the *Turks* even to *Jerusalem*, and to the Confines of *Arabia Felix*.

These first *Seljukide* Princes, being naturally inclined to do great Actions, such as spoke their Goodness and Generosity, made Sovereign Princes of several of their Subjects; which gave occasion to a Poet to say that many Sultans were risen from the Dust of their Feet. *Mehe-med* the King of *Carizme*, who occasion'd us to make mention of these Princes, was of the number of these Sultans last spoke of. *Touschtekin*, the first of his Family, was made Governour of *Carizme* by the Sultan *Malecscha*. This *Touschtekin* was lame, he had a great deal of Wit, and was, before his Advancement to

⁷ *Bin Abdallatif* calls this *Grecian* Emperor *Armanous*.

⁸ 'Tis to him that the celebrated *Epocha* is attributed, which is call'd *Gelaleene*, of which the *Persians* make use in their Astronomical Computations.

this Post, no more than a Slave to *Pelcaykin* Governour of this Country. His Master dying, *Malefscha* gaye him his Place, and he did not repay his Benefactor with Ingratitude. But his Son *Coutbeddin* had not the same Sense of the Obligations his Father had to *Malefscha*: the Quality of a Governour only could not content his Ambition.

An. Dom.

1092.

Heg. 485.

The Sultan *Malefscha* died, and his four Sons could not agree after his Death. The Empire was torn by Civil Wars, and these Princes by their Division disjoined this great Empire, of which their Predecessors had made an entire vast Monarchy. It well may be said that the Empire of the *Seljukide* Sultans ended in *Gela-leddin Malefscha*, altho nine Princes of the same Race reigned after him, without reckoning ⁹ *Bercaruc* his immediate Successor. All these Disorders were the Cause that *Jerusalem* was taken, when under the *Fatimite* Califfs of *Egypt*, and gave opportunity for the other good Successes of the Holy War which the *French* with some other *European* Nations undertook in the Reign of *Philip I.* of *France*.

An. Dom.

1097.

Heg. 491.

Besides these private Differences which continually arose betwixt these *Seljukide* Princes, there was daily some Dispute or other to decide with the Kings of *Carizme*, who seem'd to think no more of what they owed them. *Coutbeddin*, proud of the great Riches his Father had amass'd for him, and making advantage of the Misunderstandings among the Sultans, took with impunity the Name of King. He died An.

⁹ 'Twas this Sultan *Bercaruc* who sent under the Command of *Querbouca* that powerful Army which he had rais'd in *Persia*, and which was defeated by the *French* after the taking of *Antioch*, which it came to succour.

Dom. 1127. *Heg.* 522. His Successors not only kept possession of their new Dominion of *Carizme*, but even conquer'd that of *Transoxiana* which belong'd to their Benefactors, as also the greatest part of the Provinces of the *Persian* Empire. ¹ *Taquisch* the sixth King of *Carizme*, and the Father of Sultan *Mehemed*, push'd things yet farther; for it was he that by the Death of *Togrul Arslan*, the last Sultan of the *Seljukides*, extinguished this powerful Family. He caused the Body of this Prince to be fasten'd to a Gibbet in the City of *Rey*, and sent his Head to the Califf of *Bagdad*, as if he gloried in out-doing all his Ancestors in Ingratitude ².

But Heaven was not slow to punish these Crimes; for the *Moguls* came soon after to revenge the *Seljukides*: and it was in the Reign of Sultan *Coutbeddin Mehemed*, the Son of this Murderer of *Togrul Arslan*, that due Punishment fell upon them.

Mehemed generally used to have a Drum beat *Almakine*, at the Gate of his Palace five times a day at *Bin Abdal-* the Hours of Prayer, according to the Custom *lauf*. of other *Mahometan* Princes; but after he had *Mirconde*. conquer'd *Corassana* and some other Countries, he became so proud, that to be distinguish'd from all others, and in contempt even of his own Religion, he caused this Custom to be changed, or rather this Ceremony, and would persuade his Officers that he proposed to imitate *A-*

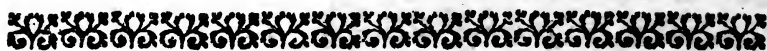
¹ *Vid. Nisavi* in the Life of *Gelaleddin*, taken from *Mirconde*, *Jouini*, and other Authors.

² Four Verses were composed upon the Death of *Togrul Arslan*, the Sense of which was this; Yesterday thy Head wanted but little of touching the Sky, to day thy Carcase is separated from thy Head many Leagues.

An. Dom. 1217. *Alexander*³, he order'd the Captain of his Guards to let the Drum be beat no more only Morning and Evening : But he augmented the number of the Drums even to twenty seven ; and besides their being beat with Drum-sticks which were all over set with precious Stones, they were beat by twenty seven Cans or Sovereign Princes.

Heg. 614.
Mog. *The*
Leopard.
Nisavi.

³ This Custom of *Alexander* is not mention'd in any History but in that of Sultan *Gelaleddin*.



C H A P. II.

An Envoy sent to Genghizcan from the Califf of Bagdad, to ruin the Interest of Sultan Mehemed King of Carizme.

Ibu Katir
in Innik-
hab Sala-
tin.

GOOD Fortune often makes Men insolent, and excessive Greatness sometimes becomes prejudicial to those who possess it. *Mehemed* having cut off the Heads of above a hundred Princes to make himself Master of their Treasures and Dominions, saw himself, by their Deaths, render'd the most powerful Monarch of all the *Mahometan* Parts of *Asia* ; and was now so great, that he imagin'd nothing was able to oppose him. His Predecessors had given Laws to the Califfs, altho the Califfs who were the Successors of *Mahomet*, had a right to be always their Sovereigns ; yet Force often changing the Fortune of the Great, the Sultans in contempt of their Laws and Religion, over-ruled the Califfs, who finding themselves not in a condition to oppose the Violence done them, smother'd

another'd their Resentment, and were fain to be contented with a vain Deference * which the Sultans still paid them on publick Occasions, or times of Ceremony.

An. Dom.
1217.
Heg. 614.
Mog. The
Leopard.

The Sultan *Mehemed* would oblige the Califf *Nasser* to grant him the Privileges which the other Sultans had enjoy'd under the preceding Califfs; and principally that of establishing his Seat in *Bagdad*, to govern, and he named in the publick Prayers as he was. But *Nasser* believing himself strong enough, boldly refus'd to comply with his Demands, causing *Cady Magededdin*, the Sultan's Ambassador, to be told in the Divan that his Master's Demands were unreasonable and unjust: and the Cady citing as a Precedent, that the like Privileges were granted on the first Establishment of the *Seljukides*; it was answer'd, that these Princes when they were first called to those Honours, and particularly *Togrulbey*, had done such great Services to the State, that the Califfs thought themselves obliged to grant them, as a Reward and Acknowledgement, the Honour of living, nay even commanding in *Bagdad* as absolute; but that the present Califf *Nasser* having no War, and by consequence no need of any Person's Assistance, the Sultan did ill to desire to reign in a City which was the Patrimony of the Emperors of the Mussulmen, and where almost all the Califfs his Predecessors lay buried. The Cady was sent back with this Answer; and the Califf sent with him an Ambassador, who had orders to represent to the Sultan all the Reasons *Nasser* had to refuse him the Privileges he

* The Sultans walked on foot before the Califf, and held the Bridle of his Mule. *Almakin's History of the Saracens.*

An. Dom. had demanded. *Mehemed* receiv'd the Califf's
 1217. Ambassador very honourably, but he abated
 Heg. 614. nothing of his Demands. He even gave this
 Mr. G. The Prince in the Sequel all manner of occasions
 Leopard. to complain: Nay, sometime before *Genghiz-*
 can's Rupture with him, he call'd a general
 Assembly of the Muftys, Cadys, Moula's, I-
 mans, Checs, and other Lawyers, to depose
 him. He caused another Califf to be named,
 and brought into the Field a great Army, with
 design to go and take *Nasser* by force in his Ca-
 pital. This Army indeed was almost quite
 destroy'd by the Frost, Snow, and extraor-
 dinary Rains of a severe Winter, and he
 was obliged to return to his own King-
 dom: However, the Califf fearing to be in
 the end reduc'd to Extremities by this Prince,
 sought all means possible to deliver himself out
 of his Hands; and could find but one, of which
 he would not have made use, had he prefer'd
 the *Mahometans* Interest before his own. He
 knew *Genghizcan's* Victories, and was not igno-
 rant how potent he was; he therefore resolv'd
 to make an Alliance with this Prince, and to
 excite him to declare War with *Mehemed*, whilst
 he himself attack'd him on the South side.

Nisavi.

The Califf call'd his Council, which was
 composed of the great Officers of the Empire,
 in whom he placed most Confidence. He re-
 presented to them the Insolence with which
Mehemed treated him, and what he had to fear
 from the Powerfulness of this Sultan, who was
 able to subdue all the Empire, if the course of
 his ambitious Designs were not put a stop to:
 In fine, he declared to them that as *Genghizcan*
 was in a condition to revenge him on this Ty-
 rant, and deliver him from this potent Enemy;
 he did design to treat with this *Mogul* Prince,
 and

and to employ on this Negotiation a *Mahometan* named *Mahmoud Ilvage*, who was *Vifier* to this Grand Can. The Califf's Council were divided upon this Proposal: some approved of *Nasser's* Sentiments; but others, and the most prudent, were no ways of opinion to have recourse to *Genghizcan*. If we are resolved, *said they*, to make war with the Sultan, who is a Mussulman, we ought to seek for means that will not hurt our Religion; and not to bring in, contrary to our Laws, the Enemies of God into the Country of the Faithful, who may occasion the Ruin of the Mussulmen and the Empire.

The Califf's Zeal for his Religion could not make him change his Sentiments: He answer'd, that a *Mahometan* Tyrant was worse than one who was an Infidel; that it only became Cowards to abandon the Care of their Preservation to avoid the Pains of watching; that since they saw themselves threatned with apparent Ruin, they must attempt any thing to prevent it; that, besides, *Genghizcan* did not hate the *Mahometan* Religion, since he suffer'd *Mahometans* to live in his Dominions, nay, that even one of his chief Ministers was a Mussulman; and moreover, that they had nothing to fear as to the *Moguls* in that respect, since it must be many Years before they could enter into those Countries which were really the *Mahometan*. In fine, *Nasser's* Opinion prevail'd, and it was resolved that a wise Man should be sent into *Mogolistan*. And as it was necessary that this Design should be kept secret, and the Envoy being obliged to pass cross the Sultan's Dominions, they could not give him any Letter or Paper to carry, or any thing that might discover him if surprized; it was there-

An. Dom.
1217.
Heg. 614.
Mog. The
Leopard.
Mirconde.

Ibid.

An. Dom. 1217. force proposed to write upon his bare Head: and this Expedient was approv'd of. They Heg. 614. instructed him in his Business, caused his Head Mog. The to be shaved, and thereon wrote his Credentials Leopord. in few words, which they drew in Violet Colour, call'd by them *Nil's*, having formed the Letters with the Point of a Needle, as they are used to do to the Pilgrims at *Jerusalem*. Then they immediately order'd him to depart, and make all the haste he was able, but above all, not to tarry in any Place on the way, till he was arriv'd at *Genghizcan's* Court.

Mirconde.

The Envoy had the good Fortune to get safe to the Visier *Mahmoud Ilvage* with those that accompany'd him; and he assur'd this Minister of his Master's Esteem and Affection. *Mahmoud* receiv'd him very well, and inform'd the Grand Can of his Arrival. This Prince would have had him received publickly with the usual Ceremonies; but the Envoy desired to be excused from appearing in publick, because of the Secrecy which the Affair he came about required. A private Audience was then given him, in which he made known to the Grand Can the Subject of his Embassy; but presenting no Credentials, and *Genghizcan* seeming doubtful of him, he said, if he would order the Hair which was grown upon his Head since his departure from *Bagdad* to be cut off, they should see that he had spoke nothing but what was true. They cut off his Hair, the Writing appear'd, and they saw that the Califf promised to make war with the King of *Carizme*, if *Genghizcan* would attack him on his

* That is *Indian Blue*.

side in that part of his Dominions that border'd on his.

The *Mogul* Emperor, to whom the Sultan's Greatness fail'd not to give some Umbrage, did not absolutely reject the Califf's Proposal; but he would give no positive Answer to the Envoy. It is unknown whether it was the Design of better regulating his own Affairs which with-held him, or that the Sweetness of the Repose he now enjoy'd after the Fatigues of his past Wars allur'd him, or that the Shame of breaking so soon the Peace he had so lately made with the Sultan hinder'd him from laying hold of this Opportunity to humble the Pride of *Mehe-med*. He told the Envoy he was sensibly touch'd with the ill Treatment the Califf had receiv'd, but that the Treaty he had just concluded with the King of *Carizme* did not at this time permit him to make war with him; yet notwithstanding, his Master need only have a little patience, for that the Sultan's restless Spirit would not suffer him to let things rest long in the Posture they now were: and that, in brief, he might assure the Califf, that on the first occasion he should have to fall out with *Mehemed*, he would not fail to declare war against him. The Envoy return'd to *Bagdad* with this Answer.

The *Mahometan* Historians have very much blamed this Negotiation of the Califf *Nasser*, because the Consequence of it was unfortunate. And altho it does not appear that this Prince did ever give any Assistance to *Genghizcan*; yet his having but excited him to make war with *Mehemed* was sufficient to draw upon him the Reproaches of all the *Mahometans*.

An. Dom.
1217.
Heg. 615.
Mog. The
Leopard.

An. Dom.

1217.

Heg. 614

Mog. The
Leopard.

One *Persian* Author, after having much condemn'd this Step of the Califf, compares him to three devout Pilgrims, of whom a Fable is related which is much talked of in the Countries of the *Levant* ; and in reality the Application is good. One Day, *says he*, three devout Pilgrims travelling together, perceived in the Fields some rotten Bones ; they stopped to consider them, they disputed, and neither of the three could agree to what kind of Animal it was these Bones belong'd. They therefore resolv'd to pray to God that the Animal might return to Life, and agreed to make their Prayers one after the other. The first had not finish'd his Prayer before a great Wind rose and brought the scatter'd Bones together. Heaven heard the Prayer of the second also, and the Bones were cover'd with Veins, Nerves, and Flesh. And the Prayer of the third compleated the Miracle : Life enter'd into the Machine, which began to stir ; and they immediately beheld a Lion strong and terrible, who getting upon his feet, came and devour'd the three devout Pilgrims who had made so many Prayers for him.

^s A remarkable Fable of three devout Pilgrims, from *Mi-conde*.



C H A P.



C H A P. III.

Of five great Queens, the Wives of Genghizcan; and of his four principal or darling Sons.

TH O Genghizcan declined War for the present, yet he called the Princes of all Nations to his Court. He rewarded all those who had served him in his past Wars, caress'd those who had not, and endeavour'd to gain by Kindness and Presents the Love of those turbulent Spirits whom he had reason to fear; in fine, he treated all People, *Moguls, Tartars, Turks, and Chinese*, in such a manner, that he was no less belov'd of the People he had conquer'd than of his own natural Subjects.

Fadlallah
in Taric
Gazani.

He likewise made several Regulations in his own Family, and particularly in relation to the Princesses his Wives, who were very numerous. One Historian makes mention of near five hundred, besides his Concubines; and he says, that amongst all these Ladies there were five who had a greater Share of his Esteem than all the rest, and who consequently had much more Power over him: *Guzisuren*, the Daughter of the Can of the *Naimans*, who was Genghizcan's first Wife; *Purta Cougine*, Daughter to the Can of *Congorat*; *Oboulgine*, the Daughter

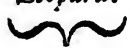
Fadlallah.

Mirconde.

Marrakef-
chy.

¹ *Abulfarage* calls this third Lady, *Ovisouloug ne*.

An. Dom.
1217.
Heg. 614.
Mog. The
Leopard.



of *Ounghcan* King of the *Keraites*, some call her by another Name^{*}; *Cubcoucatun*, the Daughter of the King of *China*; and *Coulancatun*, the Daughter of *Dairason* a *Mogul* Can of the *Merkite* Nation. This last Lady was an extraordinary Beauty.

He had a prodigious number of Children, but he made a great difference betwixt his Sons.

Abulcair. He had but four who had Sovereign Power and Command in his Wars and Dominions. These four Princes had all great Employments; and there is so little mention made of his other Sons, that it seems as if he had had no more than them. Some Authors have given a reason for this Proceeding. They say that the *Moguls*, particularly the Princes, did not esteem their Children but in proportion to the Nobility of their Mothers; but *Genghizcan's* Conduct does contradict this Opinion, since *Purta Cougine*, the Mother of these four Princes who were so highly prefer'd before the rest, was but the Daughter of a petty Prince or Can of the *Congorats*, and *Genghizcan* had Children born of Princesses who were the Daughters of Kings, and lived in his Court as private Persons. Not that these Children were absolutely deprived of all Authority, for they were all Princes and Cans like the rest of their Brothers; but their Fortune was limited to petty Governments or Lordships. The greatest part of them were settled in *Mogolistan*, where the Emperor their Father gave them for their Portions several Provinces in the Eastern Parts; as also to his Brothers, amongst whom Prince *Utakin* was

Marrakef-
chy.

* *Abulcair* is mistaken, when he says that *Purta Cougine* was the Daughter of *Ounghcan* King of the *Keraites*.

distinguished from the rest by the great Employments he gave him, and above all by being Governour of the Kingdom of *China*, which was entrusted to him by *Genghizcan* during his War with the King of *Carizme*. *Jougi Cassar*, his second Brother, had also considerable Preferments, and was one of the Generals of his Army.

An. Dom. 1217.
Heg. 614.
Mog. The Leopard.
Abdallatif.

Touschican, by some called *Jougi*, was the eldest of *Purta Cougine's* Sons, the second was named *Zagataycan*, the third *Octaycan*, and the fourth *Tulican*. The Emperor their Father, after having studied their Tempers and Inclinations, which much pleased him, resolved to make them his chief Ministers, and to confer upon them the most important Posts in the Empire. He made *Touschican* Master-Huntsman of the Empire. This was the most considerable Post, because of the Huntings with which the *Moguls* were indispensably obliged to exercise themselves. He chose his second Son to be Chief Judge, and gave him the Title of the Director of the Law*, and he order'd that all the Courts of Justice in his Empire should be dependant on his. It was *Zagataycan* who ordained the Punishments inflicted on those who did not observe and keep the Laws, and took care to preserve them uncorrupted. Prince *Octaycan* had the Post of chief Counsellor: He show'd so great Prudence and Wisdom, that *Genghizcan* judg'd him worthy of that Place, and undertook nothing of moment without consulting

Abulfarage in the Dynasties.

* *Zagatay* was the chief Director of the Laws; he had them all put into Order in writing, was the Depositary of them, and caused those to be punished who transgress'd them. *Mirconde*.

The celebrated Laws amongst the *Tartars* were called *Yasa Genghizcany*.

An. Dom. him. The warlike Affairs were committed to
 1217. Tulican's Care, the youngest of the four; the
 Heg. 514. Generals depended on him, and receiv'd the
 Mog. The Grand Can's Orders from him.
 Leopard.



C H A P. IV.

The King of Carizme's Conduct towards the Moguls. The Mogul Merchants go to Carizme.

GENGHIZCAN was imploy'd in regulating his Family, when he was inform'd that the Sultan *Mehemed* began to be weary of the good Understanding and peaceable way of living they had both enjoy'd, and that in contempt of the Treaty of Peace made between them, he committed Acts of Hostility. The King of *Carizme* not believing the *Moguls* so valiant as they really were, tho he was not ignorant of the Conquests they had made, all which he attributed less to their Bravery than the Cowardice of the People they had vanquish'd; he hence concluded that the *Mahometans*, being used to triumph over their Enemies, would not suffer themselves to be vanquish'd by the *Moguls*: These Considerations made him determine to break with *Genghizcan*. For this reason he sometimes sent Parties of his Soldiers into the Countries belonging to the *Moguls*, without leave from the Officers who commanded there; and sometimes when they pass'd with Permission, they abused the People, as if
 War

War had been declar'd between them. Nay, sometimes the Sultan's Soldiers made Inroads into the *Mogul Turquestan*, and carried away all they could lay hands of. At last he seized of a Province that had belonged to *Caschluc*, which the Grand Can pretended to have a right to by the Law of Arms; and one day, by *Mehemmed's* Order his Soldiers attack'd the *Mogul* Troops that guarded the Frontiers of the Country of *Ardisch*, and forced them, tho against their Wills, to fight.

They, in short, did more than enough to irritate a Prince, who often said, to inform the World to what a degree he was sensible of Injuries, that the Anger of Kings was like Fire, which had need but of little Wind to make a great Conflagration. Yet all these Injuries were not sufficient to provoke *Genghizcan* to resolve upon a War: Nay, he would not even make reprisals; but, on the contrary, imagin'd that he could gain the Sultan's Affection by his Civility, and was resolv'd to make the Union between them stronger than ever. It is true, several weighty Reasons inclined him to it; first the Commerce that he had resolved to establish between the two Nations, as well for Gold Stuffs, Silver, and Silk, as also for other things of which he knew his Subjects had need, and the Advantage of which he was not ignorant of; besides, the *Moguls* were naturally clownish, and he thought their being frequented by, and often conversing with Strangers, would polish and improve them. We must add to these Considerations, that he had a great desire to know the Disposition and Nature of the People of the Southern Parts of *Asia*, of which he had as yet but very little knowledge; and that he hoped to learn it of those who came

An. Dom.
1217.
Heg. 614.
Mog. The
Leopard.
Fadlallah.
Mirconde.

Abulfarag.
Hist. Dy-
nast. p.
284.

An. Dom. 1217. came thither to trade, or those he sent along with them at their return to get information. Heg: 614. All these Reasons made him resolve to treat Mog. The anew with the Sultan *Mehemed*, and to send an Leopard. Ambassador accompanied with several *Mogul* Merchants, as also with those of *Carizme*, who had lived in his Dominions for five or six Years past. He order'd his Wives, the Princes his Sons, and also the great Lords, each of them to send some one of their People with these Merchants, to buy in foreign Countries as they past, whatever they could meet with that was fine or proper for them.

Abulfa-
rage, p.
285.

Abulfa-
rage.

All these things were done according to the Emperor's Desire. Every great Person made a considerable Provision of Balischs, or Purfes full of Gold and Silver¹, and gave it the Officer he chose out of his Family to go the Journey. The Balisch of Gold was worth seventy five Dinars of Gold², and the Dinar is much about the Value of a *French* Crown of Gold, as it went in those days. As to the Balisch of Silver, it must be valued according to the Difference there is betwixt these two Metals in Weight and Value; and, in fine, a Balisch is what is at present called all over *Turkey* a Purse.

All the Officers of the Princes and great Lords set out, accompanied with a hundred and fifty *Mogul* Merchants, the greatest part of whom were *Mahometans*; there were also some who were Christians.³ There went to head them

¹ A Balisch is a Purse of five hundred Crowns.

² A Dinar is a Ducat of Gold.

³ The four principal Merchants were named *Omarceja*, *Alhemal*, *Fereddin*, and *Animeddin*.

four of the principal ones, who had more Experience than the others, to whom the Emperor particularly recommended the Management of Trading. And the better to provide for the Security of their Journey, the *Carajas*⁴, or Guards of the Roads, already established in the Empire for the Safety of Passengers, were doubled. All these Troops of Merchants marched under the Protection of an Ambassador, who carried with him Presents, and a Credential Letter, to propose a new Treaty, with Orders to acquaint the Sultan, that the Emperor sent him back the Merchants of *Carizme* who came to trade in his Kingdoms; that he dismissed them well pleased and well-attended; that he hoped his Subjects would find with him all sort of Protection, and that they would return to *Mogolistan* without receiving any ill Treatment, since he had sent them with design to perpetuate that Union and Friendship which now reign'd between them.

The *Mogul* Merchants past thro' the *Mogolistan*, *Caracatay* and *Turquestan*, with the Freedom due to the Ambassador whom they accompanied; and arrived safely in the Kingdom of *Carizme*, as far as the City of *Otrar*, which the *Arabs* call *Farab*. It was situate on the other side of the River *Sihon*, at the farthest Extremity to the Westward of *Turquestan*; and its Territory on the East Side was bounded by the Country of *Aschasch*.⁵ *Otrar* was a Place of great Trade betwixt the *Turks* and *Mahometans*, and there were in it many Men of great Abilities and Skill in Traffick.

An. Dom.
1217.
Heg. 614.
Mog. The
Leopard.

Abulfarage.

Abulfe-
da in his
Geography
of Arabia

Mirconde:

⁴ Called in the *Persian* Language *Rahdars*.

⁵ Situate in 44 Degrees of Latitude.

An. Dom.

1217.
Heg. 614.
Mog. The
Leopard.



The Governour of this City was named *Gayercan*, or *Najal-Can*; his Mother was Aunt to *Mehemed*, and he by consequence was Cousin to the Sultan; for which reason some have given him the Quality of Emir or Prince. He receiv'd the *Moguls* at first with the *Hofchgueldy* or *Sofagueldy*, that is to say, with assuring them they should receive all the good Treatment that Strangers could hope for from a People with whom they were at peace. The *Mogul* Ambassador acquainted him with the Subject of his Embassy, and the Orders he had to make all possible haste to the Sultan's Court, who was at that time in *Trac Agemi*, that is to say, the *Persian Hircania*. *Gayercan* told him he was going to write to *Mehemed*, and that as soon as ever he had received this Prince's Orders, he would not fail to conduct him with all his *Moguls* to the Court. In the mean time all the Merchants who were Natives of *Carizme* retired to *Transoxiana*, every one to his own Home and Town whereunto he belonged.



C H A P. V.

The Mogul Merchants are assassinated, and the Peace broken.

Abulfa-
rage.

THE *Mogul* Ambassador, deceiv'd by the civil Treatment the Governour gave him, was too open in speaking of the Money which the Merchants had brought with them. *Gayercan*, who came not behind any Governour in point

point of Covetousness, was transported to find so good an opportunity to enrich himself. He wrote to the Sultan in a subtle manner, telling him there were just arrived in *Otrar* People from *Genghizcan*, who said they were Merchants, and a Man who call'd himself an Ambassador, but that he much suspected them; that they were very inquisitive to inform themselves of the Strength of the Places and Forces in that Country, with an Exactness that appear'd to him to proceed from some farther Design than Curiosity only; in a word, that he believ'd them to be Spies, and that he was of opinion they should not have liberty given them to view the Countries, because it seem'd to him that their Master had only sent them to discover the most safe and easy way for him to invade the Sultan by.

An. Dom.
1217.
Heg. 614.
Mog. The
Leopard.



This Letter made a great Impression on *Mehmed*. He sent Orders to the Governour to watch the *Moguls*, and to do in this Conjunction whatsoever his Prudence suggested to him.

Abulfa
rage.

Gayercan, charm'd with receiving an Answer which so favour'd the Design he studied to bring about, resolv'd to murder the *Mogul* Merchants immediately, and even the Ambassador himself, whom he invited with all the Merchants to his Palace, pretending that he would inform them of the Sultan's Answer which he had received. He told him, that the King of *Carizme* had order'd him to treat the *Moguls* for some days, and then to conduct them to his Court. Thus this Governour drew them all to his Palace, where he had prepar'd a great Entertainment; but having them in his power, he caus'd them to be secretly murder'd one after another, and seized on all their Treasure. They were in number four hundred

An. Dom. 1217. dred and fifty Persons. *Gayercan* persuaded himself that *Genghizcan* would never come to the knowledge of this cruel Assassination; or that if this Prince should get information of it, and resolve to revenge himself by force of Arms, *Mehemed* would be pleased, who desired nothing more than to enter into a War with the Grand Can. Notwithstanding all possible Precautions used by the Governour to conceal his Crime, God so order'd it, that he was discover'd; for one of the *Moguls* found a way to get out of the Palace, by making one of the Officers a considerable Present for saving his Life. He soon reached the Frontiers of *Turquestan*, and from thence fled to *Mogolistan* with all diligence.

Abulfa-
rage.

Benketir
says there
was but
one Am-
bassador.

Abulcair
in his Ta-
ric Alof-
man.

The Emperor was no sooner inform'd by this Merchant of what had happen'd at *Otrar*, but he swore to be revenged. He that hour dispatched away three Ambassadors to the King of *Carizme*, to make complaint of so cruel an Action, and to ask him the reason why he had broken the Treaty of Peace, and what Crime the *Moguls* had committed; that *Gayercan* had caused them to be assassinated contrary to the Law of Nations, an inviolable Right establish'd amongst Kings as a means to communicate to each other their Designs, and to maintain a mutual Friendship. He charged them, besides, to represent to the Sultan, that the greatest part of the Merchants and the other *Moguls* whom he had massacred at *Otrar*, profess the *Mahometan* Religion; and what render'd the Murder of them yet more vile and inexcusable, was, that the *Carizmean* Merchants who had come to traffick in his own Country, had been kindly treated, and receiv'd no Injury: That if this villanous Assassination had been

been committed without his Knowledge and Consent, he ought forthwith to clear himself by delivering up the Author to be punish'd ; on the contrary, if he approved this Action of *Gayercan*, he had Orders to declare War against him.

An. Dom.
1217.
Heg. 614.
Mog. The
Leopard.

The *Mogul* Ambassadors being arrived at *Mehemed's* Court, without passing near *Otrar*, demanded Audience, and obtain'd it. They declar'd the Subject of their Embassy, and spoke so smartly, that the King of *Carizme*, instead of disavowing his Kinsman's Crime, cut off their Heads. It was thus the proud Sultan receiv'd the *Mogul* Ambassadors, without reflecting on the Misfortunes that would attend his Cruelty, which all the *Mahometans* did in the end feel the Effect of.

The Historian *Abulfarage* tells us that *Genghizcan* was so touched with this barbarous Proceeding of *Mehemed*, that he wept, and could take no Rest till he had got all things in readiness to revenge him. He went, says this Author, to the top of a Hill, where uncovering his Head, he pray'd God to prosper his Undertakings against a faithless Prince whom he was going to punish ; and he remain'd in this Place three Nights and Days without taking any Sustainance. In the middle of the third Night a Monk clothed in black appear'd to him in a Dream, and warn'd him to fear nothing, for that he should be successful in all his Undertakings. The Emperor when he awoke was struck with this Dream. He returned to his Palace, and related this Vision to his Wife *Oboulgine*, *Ounghcan's* Daughter. This Princess, after having heard him very attentively, assur'd him that this Monk whom he had seen in his Sleep, and described to her, was a Bishop who sometimes used to come and

An. Dom.
1217.
Heg. 614.
Mog. The
Leopard.



visit her Father, the late King of the *Keraites*, and was used to give him his Blessing. *Abulfarage* adds, that *Genghizcan* inquired of the Christian *Yugures* who dwelt in his Court, if they had not a Bishop amongst them; they answer'd, Yes, and sent to the Bishop of *Mardenha*, who wore a black Mitre: That when he came to him, the Grand Can said, that in truth this Bishop had the same fashion'd Habit that the Monk had on who appear'd to him, but not the same Face: That the Bishop answer'd him, that the Person whom his Majesty had seen was certainly one of the Christian Saints: That from this time the Emperor had always a Love for the Christians, and treated them very honourably: And, that he fail'd not to publish this Vision to the Soldiery, who were more confirm'd by it in the Opinion they had already conceived that this Prince had a Communication with God.

It is not surprizing that *Genghizcan* should employ the Fiction of a Dream to animate his Soldiers; since many Heroes before him have had recourse to the same Expedient. *Alexander* the Great, for example, desirous to revenge himself upon the *Tyrrians*, (who had likewise put his Ambassador to death) made his Army believe that *Hercules* had appear'd to him, and took him by the Hand to introduce him into the City of *Tyre*. What makes me not credit the *Arabian* Historian, is, that he gives *Genghizcan* an effeminate Character, in representing him irresolute, and shedding Tears. All the other Authors represent him in a manner much more becoming a Hero: They say, that he was in a Rage when they brought him the News of the Ambassadors Deaths, and immediately resolved to enter with Fire and Sword into the

Abulfarage.

Fadlallah.

Mirconde.

the Sultan's Dominions; that he caused the Princes his Children, his Nevians, Emirs, and all the other great Lords of his Court, to come into his Presence, not to consult with them about what he had to do, but to inform them of the Perfidy and Insolence of the King of *Carizme*.

An. Dom.
1217.
Heg. 614.
Mog. The
Leopard.

It is related in *Abulcair's* History, that when he recounted to them the Story of the Merchants being assassinated at *Otrar* by the Sultan's Consent, he set forth their Deaths in such dismal Colours, that he filled all their Hearts with Grief and Anger; and that he represented the Murder of the Ambassadors with such Fire, that it inspired nothing but Vengeance and Fury. After having spoke of *Mehemed's* Crimes, he made mention of the other Acts of Hostility committed in *Turquestan* by this Prince's Lieutenants, the Complaints of the Califf *Nasser*, the Death of *Schec Magededdin* great Judge of the *Mahometan* Empire, who had been most unjustly condemn'd. He finished his Discourse with reflecting how faithfully he on his part had observed the Treaty of Peace with the Sultan: which so sensibly touched his Auditors, that looking upon the King of *Carizme* as a Monster, they all offer'd to risque their Lives and Fortunes to revenge the Affront done to their Emperor and Nation. This Resentment of the Courtiers spread it self soon amongst the People; and there was not a Soldier who did not show his Impatience to go against so detestable an Enemy.

Mirconde.



An. Dom.

1217.

Heg. 614.

Mog. The.

Leopard.



C H A P. VI.

Preparations for War against the King of Carizme. The State of Asia at the time of the Moguls Irruption.

GENGHIZCAN seeing his Subjects thus incensed against his Enemy, like a wise Man improv'd this favourable Opportunity of executing his Designs; and knowing that Delays are always prejudicial in warlike Affairs, he commanded Prince *Tuli* to lose no time in getting the Army ready. *Tuli* sent Orders to the Generals in all Parts, to let them know the Emperor's Pleasure. The chief Officers repaired to Court, and were present in the last great Council that was held to consult on the Operations of the War which was going to be undertaken. After this, they return'd to their several Posts, in order to bring their Troops to the Place appointed for the general Rendezvous. An Express was sent to Prince *Touschi*, who was at that time in *Capschac*, to warn him to be there at the time prefix'd.

After the Grand Can had set on foot the number of Troops that he thought fit to draw out of his own Empire, he wrote to the foreign Princes, both those who were in Friendship with him, and those who paid him Tribute. He acquainted them with the Reasons he had to complain of the King of *Carizme*, and the Resolution he had taken to be revenged of him by

by the Sword for the Contempt that Prince had shown of his Friendship. He invited them all to partake of the Laurels he promised himself to gain, and desired them to join him immediately with their Troops.

An. Dom.
1218.
Heg. 615.
Mog. The
Hare.

Mircondo.

In the mean time, to prevent the Troubles that might arise in the Empire during his Absence, he every where established wise and experienced Governours, and principally in *China* and *Mogolistan*. He also ordain'd that Levies should be made, both to send to him during his Expedition, as also to keep his conquer'd Subjects in awe who might be inclined to rebel; and, in fine, he drew out of *China*, *Cara-catay*, and *Mogolistan*, all those great Men whom he thought able to give him any disturbance, either by their Credit with the People, or by their active Spirits: and thus under pretence of doing them Honour, or giving them Employments, he clear'd his Provinces of all the seditious Ringleaders of the People. He also made some new Laws, which he thought necessary for the regulating his Soldiery: He forbid, under pain of Death, the *Moguls* to betake themselves to flight without fighting, what Danger soever there might be in resisting. As all the Divisions and Commands in his Army run upon the number Ten, he established a Law, importing, that if of ten Commanders whose Troops were joined together in one Body, one of the Officers or Troops should offer to break their Ranks and fly, without the whole Body's joining in it, they should be kill'd upon the spot without delay. He also made it Death for any out of ten, who seeing their Companions engaged in fight, did not go to assist them; or who being present at the taking of one of their Comrades Prisoner, did not endeavour to free him.

An. Dom. 1218. him. He appointed the proper Arms which each Soldier should carry ; the chief of which was the Sabre, the Bow and Quiver full of Arrows, and the Battle-Ax, with some Ropes : The Officers were to have Helmets and Breast-plates either of Leather or Iron, or an entire Armour or Coat of Mail ; and it was not forbidden the private Soldiers to wear Armour if they were able to buy it. Those who were rich were obliged to arm their Horses in such a manner, that their Enemies Arrows could not wound them. It was also ordain'd that the Soldiers, whether in Sieges or other martial Enterprizes, should do nothing but what was pursuant to the Tenour of the Laws ; and that if any were found to act otherwise, they should be punish'd with the utmost Severity.

Mirconde. To these Regulations the Emperor added one more : He commanded that if he died in this War which he was now going to undertake, the Books in which the Laws were written should be brought and read in the Presence of his Children in the midst of the Assembly, when they elected a Grand Can, to the end that the Election might be made according to the Laws, and that the new Can might regulate his Conduct by them in all that concern'd him.

When all these Preparations for War were compleated, *Genghizcan* came with the Princes his Sons, and the rest of his Court, to the Place where he had assigned his Generals to meet ; and there he found his Army assembled, the finest Sight he had ever seen. And a Historian, to describe their Strength and Number, makes the Spies whom the King of *Carizme* had sent to view them, speak thus : They are, say they to the Sultan, all compleat Men, vigorous, and look like Wrestlers ; they breathe nothing

nothing but War and Blood, and show so great an Impatience to fight, that the Generals can scarce moderate it: yet tho they appear thus fiery, they keep themselves within the bounds of a strict Obedience to Command, and are intirely devoted to their Prince; they are contented with any sort of Food, and are not curious in the choice of Beasts to eat, like Mussulmen, so that they are subsisted without much trouble; and they not only eat Swines-Flesh, but feed upon Wolves, Bears, and Dogs, when they have no other Meat, making no distinction betwixt what was lawful to eat, and what was forbidden; and the Necessity of supporting Life takes from them all that Dislike which the *Mahometans* have for many sorts of Animals: As to their number, (they concluded) *Genghizcan's* Troops seem'd like the Grass-hoppers, impossible to be number'd.

An. Dom,
1218.
Heg. 615.
Mog. The
Hare.



In reality, this Prince making a review of his Army, found it to consist of seven hundred thousand Men. This is not surprizing, when we consider the great Extent of the Countries *Genghizcan* had subdued, and reflect, that besides his own Troops, he had all his Friends and Tributaries, and even those of the Sultan's Enemies, which were joined with the Emperor's, and therefore his Army might be as numerous as is reported. And it is not an unexampled thing in *Asia* for a Prince to have such a mighty Army: That of *Darius* was compos'd of seven hundred and fifty thousand Men, as is credibly reported, when he made war against *Alexander*. But let that be as it will, the Grand Can marched with his Army, and advanced towards Sultan *Mehemed*, Ann. Dom. 1218. And since it is from the Date of this Expedition that the great Irruption of the

Abulcair,
p. 11.

Condemn
in Habi-
bassuyar.

Mo-

An. Dom.
1218.
Heg. 615.
Mog. The
Have.

The State
of Asia at
the time of
the Moguls
and Tar-
tars Irrup-
tion.

Moguls and Tartars into the Southern Parts of *Asia* is reckon'd to commence, it is fit to observe the State this Part of the World was in at that time.

The *Indians* were govern'd by many Kings, the most powerful of whom was the King of the *Patans*. The Southern *China*, which was called *Mangi*, had its particular Monarch; and the Northern, that is to say, *Cathay*, was under the *Moguls*, as were also both the *Tartarys*, the East and North, with a great part of the West, and of *Turquestan*. The Sultan *Mehemed* possess'd also several Parts of *Turquestan* and all *Transoxiana*; besides which, he was Master of the best part of the Empire of *Persia*, call'd by the *Persians* *Iran*; and all the *Corassane*, all the Frontiers of *India*, the Country of the *Medes*, which was called *Azerbijann*, and the *Persian Hircania* otherwise called *Irac Agemi*, were dependent upon him. The antient *Persia*, called *Fars*, of which *Schiraz* was the Capital, and several other Provinces, lived under his Government. In a word, the Sovereigns of the antient Empires of *Persia*, and the *Medes* and *Parthians*, were almost all become subject to him, and paid him Tribute.

Georgia and the Countries adjacent had their own particular Princes who were independent. As for the great *Armenia*, its King paid Tribute to the King of *Carizme*. The Califf *Nasser* reign'd in *Bagdad* over *Chaldea*, otherwise called *Irac Araby*, over a part of *Mesopotamia*, the three *Arabia's*, and some other Countries of *Persia*. The *Atabequite* Princes of *Mousel*, improperly call'd *Niniveh*, the Descendents of the great *Noureddin* Prince of *Syria*, possess'd almost all the rest of *Mesopotamia*; but the Civil Wars, caused by the Minority of *Nassered-*
din

din and by Ambition, held these Princes in Arms one against another. At this time the Successors of *Saladin* were also very powerful, one part of *Syria* had submitted to them⁶, and *Egypt* acknowledged them for Sovereigns.

An. Dom.
1218.
Heg. 615.
Mog. The
Hare.

The Sultans of *Iconia*, of the third Branch of the *Seljukides*, govern'd in *Asia Minor*, or *Anatolia*, which the Orientals call *Biladerroum*, that is to say, the Country, of the new Romans : *Azzeddin Keicaous* reign'd there. The Scepter of the Empire of *Constantinople*, which as yet bore sway in some Parts of *Asia*, was at this time in the Hands of the *French*, who had made themselves Master of it, *An. Dom.* 1203. *Heg.* 601.

The Christians Affairs in *Palestine* were at this time in a very ill posture ; they had lost the Kingdom and City of *Jerusalem*, which, with many others, were taken from them by *Saladin*, *Ann. Dom.* 1187. *Heg.* 583. and there remain'd in their hands but some few Places, as the City of *Acre* or *Ptolemais*, which *Philip Augustus* King of *France*, aided by *Richard* King of *England*, had conquer'd, according to the account of *William* of *Tyre*, in 1191. or 1192. as also the City of *Tyrus*, *Casarea*, and *Tripoly* in *Syria*. This was pretty near the State of Affairs in *Asia* at the time of the *Moguls* Irruption in 1218. and 1219. whilst *Lewis* the Son of *Philip Augustus*, according to *Calvisius*, was employ'd against the *Albigenses*.

⁶ *Almalekal Kamel*, *Saladin*'s Nephew, began then to reign.

⁷ He died *Ann. Dom.* 1219. *Heg.* 616. and *Aladin Keicobad* succeeded him.

An. Dom.

1218.

Heg. 615.

Mog. The
Hare.

C H A P. VII.

*Genghizcan's Arrival in the Dominions of
the Sultan of Carizme. The Battel of
Caracou.*

Bin Abdal-
latif.Abulfa-
rage.Abulfed.
Geogr. in
Taconim
Albuldan.Abulcair,
p. 12.

HISTORIANS do not precisely mention the Places by which the *Moguls* entered into the King of *Carizme's* Dominions. They do not so much as mention in what Month of the Year he left *Mogolistan*. They only assure us, that he marched by *Caracatay* and *Turquestan* in the Year of the *Hare*, which was *A. D.* 1218. *Heg.* 615. and that his Troops enter'd into the Province of *Farab*, of which the City of *Otrar* was the Capital, near the River of *Alschasche*, otherwise called the *Sihon* or *Jaxartes*, situate in the forty fourth Degree of Latitude. *Genghizcan* was then sixty five Years of Age.

In the mean while, the Sultan of *Carizme*, who had by his Spies learn'd the *Moguls* Preparations for War, was not idle: He had caused several considerable Levies to be made, and had neglected nothing that could procure him a powerful Army, notwithstanding the Contempt he had before shewn for these his Enemies. And *Feraber*, a Town in the Territory of *Bocara*, situate in thirty eight Degrees and forty Minutes of Latitude, in the Confines of the Dominions of the antient *Carizme*, being one of the most easy Passages to enter by from

from *Corassane* into *Transoxiana*, the Sultan made choice of it to be the Place of the general Rendezvous. The Troops of *Corassane*, of *Balc* or the *Bactrians*, of *Persia*, the Borders of *India*, and other Parts of *Iran*, who obey'd the Sultan of *Carizme*, repair'd thither. These he join'd with those of *Touran*, who were under the Command of *Gelaleddin* the Son of *Mehemed*: and then the Sultan went and view'd his Army, taking upon himself the Command of the Troops of *Iran*; and when all the Army was come together, they were found to be four hundred thousand fighting Men^s.

An. Dom.
1218.
Heg. 615.
Mog. The
Hare.

Fadlallah.

Tho this Army was very great, yet it was far inferiour in number to that of the *Moguls*. Some *Carizmean* Generals, on the Spies report, took the Liberty to represent to the Sultan the Inequality of the Armies; but this Prince was too proud to hearken to their Remonstrances: ' Do you fear the *Moguls*, said he; *Abulcair*, ' and do you not well know, that if they have p. 12. ' more Men than we, yet to ballance that we ' have more Courage than they? The *Moguls* ' are but *Moguls*, that is to say, Enemies whom ' we have no reason to fear. If they have ' gain'd some Advantages, and vanquish'd some ' Nations, they were only Pagans who were ' unskill'd in the Art of War; but now they ' are going to deal with *Mahometans* who ' are well versed in Arms, who have conquer'd *Persia* and all the rest of *Iran*, and ' whom no Nation or People has as yet been ' able to conquer; Men who have triumph'd ' over the most warlike Nations in all *Asia*

^s *Abulcair* makes mention but of three hundred thousand Soldiers.

' There-

An. Dom.
1218.
Heg. 615.
Mog. The
Hare.



‘ Therefore resolve to execute my Orders,
‘ and bravely second me, and be assur’d that
‘ these rash Men shall soon know to their own
‘ cost, the Difference between you and those
‘ cowardly People they have conquer’d. Let
‘ my Troops march in four Bodies, to the end
‘ they may the better subsist, and take the
‘ Road to the Country of *Alschasche*, whither
‘ I will soon come to put my self at the head
‘ of them.’

The King of *Carizme*’s Generals obey’d, and the Army was conducted thither in so good Order, that nothing was wanting. This Prince kept his Word, he pass’d the River of *Jaxartes**, with his Troops, and led them to *Otrar*, not doubting but that the *Mogul* Emperor had a design upon that City, both because of the bloody Scene that had been acted there, and by reason it would open him a free Passage into the very Heart of the Kingdom of *Carizme*. In short, he found the *Moguls* in a Place called *Caracou*. The two Armies immediately prepared to fight, and in a little time the Squadrons and Battalions on both sides appear’d ranged in Order of Battel. Then the great Trumpet *Kerrena*, which was fifteen Foot long, was sounded ; the Brass Timbrels call’d *Cous*, the Drums, Fifes, and other warlike Instruments, play’d, sounding the Charge. The *Carizmeans*, who were all *Mahometans*, implor’d the Assistance of their false Prophet ; and the *Moguls* trusting to their good Fortune, and the Conduct of their Emperor, promised themselves a compleat Victory.

* *Jaxartes* was called *Sihon* by the Orientals.

Jougi Cassar, Genghizcan's second Brother, An. Dom. 1218. Heg. 615. Mog. The Hare. commanded the *Mangalay* ¹. He advanced towards the first Ranks of the Enemies, who immediately detached some Troops to charge him, but this Prince defeated them. Then *Gelaled-din* the Sultan's Son began the general Fight, and charged Prince *Touschi*, who was at the head of the first Body of *Moguls*; their Troops join'd, and after a very long and sharp Dispute, *Gelaleddin* got the better. Then the *Carizmeans* The Battel of Caracou between the Moguls and Carizmeans. thought themselves secure of the Victory, and nothing was heard in their Army but Shouts of Joy. But *Genghizcan*, not much surprized at their Success, sent other Troops, under the Command of *Tulican*, to support *Touschi*, whilst he at the Head of the main Body of his Army with his Son *Zagatay* fell upon the Sultan, who very ill-treated his Left Wing. This Shock was terrible. The *Carizmeans*, animated by the Example of their King, who fought with extraordinary Bravery, maintain'd the Advantage they had gotten as long as they were able; yet notwithstanding the Resolution with which the Sultan fought, he saw himself at last forced to quit the Field of Battel, and began to give back, when the Prince his Son, after having beat the other Troops sent against him, made haste to rejoin him, and renew'd the Fight. The *Mahometans* took fresh Courage, and return'd to the Charge with more Fury than before. *Gelaleddin* did on this occasion most surprizing things, and the very com-

Mangalay is sometimes taken for the Van-Guard, sometimes for the forlorn Hope, and sometimes for the Scouts.

An. Dom.
1218.

Heg. 615.

Mog. The
Harr.

Abulcain,

p. 12.

Fadallah.

mon Soldiers and Officers made appear their extraordinary Valour.

On the other hand, the *Moguls* did no ways fail of their usual Bravery, and never behav'd themselves more valiantly than on this Occasion; and having now to do with Men as courageous as themselves, there was a dreadful Slaughter on both sides, and the Victory remain'd doubtful a long time: but at last, the *Mogul* Emperor, who had still a great Body of Reserve under the Conduct of his Son *Ostay*, bid him march and charge the Enemy in the Flank. *Ostay* executed his Orders with much Courage; and these fresh Troops made a terrible Havock. In the mean time, the *Carizmeans* sustain'd this last Attack with great Firmness. They fought till it was Night; then each Party retired to their Camps, and gather'd up their wounded as well as they could. After this, they fortify'd themselves on both sides all they could, to avoid being surprized, and with design to renew the Fight the Day following. But when the King of *Carizme* came to examine the State of his Troops, and found they were diminish'd by more than a hundred and sixty thousand Men kill'd and wounded, he thought no more of renewing the Fight. And what the Spies reported quite took from him all Inclination to it; for they all said, that the *Mogul* Army, tho' so ill-treated, were still much superiour to his in number: He therefore thought only how to put himself into such a condition as might secure him from being soon attack'd. He entrench'd himself so, that *Genghizcan* did not think fit to venture it, nor was so rash as to undertake to sorte his Camp.

†

During

* During this short Suspension of Arms, the Sultan not daring to risque a second Battel, the loss of which would have entirely been the Ruin of his Kingdom, resolv'd to distribute his Army into the most considerable Places of Strength, and to provide for the Safety of the rest the best he could. He then sent Garisons into his best Cities, and kept with him only a flying Camp, to be ready to march where there was the most urgent Occasion. He gave all the rest of his Troops to Prince *Gelaleddin*, who did not approve of this his Design; and, contrary to his Commands, retired to *Corassana*, where he encreased his Army with all the Troops he could get together. And in truth, in thus dividing his Forces, the King of *Carizme* yielded the Victory to his Enemy; who seeing himself Master of the Field, sent his two Sons the Princes *Ostay* and *Zagatay*, to besiege *Otrar* with two hundred thousand Men³. Prince *Touschi* went farther off, towards the West, between the *Jaxartes* and *Capschac*, to observe what past there, and wait his Father's Orders. *Elac* Nevian was his Lieutenant General, and a hundred thousand Men were under his Command. Besides this, many *Mogul* Cap-

An. Dom.
1218.
Heg. 615.
Mog. The
Hare.

Fadlallah,

* This Battel was fought in the Beginning of the Year 1219. *Heg.* 616. on the Borders of the Country of the *Getes*. One Historian says that it was in the Kingdom of *Carizme*: but that does not contradict the other; because that in that time all the Countries from beyond the River *Jaxartes* to the *Oxus*, whatever particular Names they had, were looked upon as a Part of the Kingdom of *Carizme*, because they belong'd to the Sultan *Mehemed*.

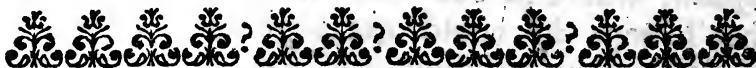
³ *Abulfarage*, in his History of the Dynasties, mentions the Siege of *Otrar* in the Year 1213. but he is mistaken, for it was in 1219. according to the Account given by the best Authors.

An. Dom. 1218. tains went with their Troops into *Turquestan*, and into other Countries towards the East, and did much mischief there.

Heg. 615.
Mog. The
Hare.



Yet there still remain'd with *Genghizcan* more than two hundred thousand Men, which he used for his own Expeditions. It was with these Troops, accompanied with Prince *Tuli*, he marched to *Bocara* and *Samarcande*, not only to hinder the Succours that might get together and be sent to the Places which were besieged, but to besiege these two Cities, and reduce them to his Obedience.



C H A P. VIII.

The Siege of Otrar.

Mirconde. **S**O soon as the Princes *Oclay* and *Zagatay* had received their Orders from the Grand Can their Father to besiege *Otrar*⁴, they marched their Troops and sat down before that Place, having first got Provisions, and all other things necessary for a Siege which they with reason judged would last long. Some of the Inhabitants of that City being taken and brought before them, inform'd them, that, besides the Strength of the Walls, a great number of Troops garison'd it; that ten thousand Horse, commanded by *Cariacas* Captain of

Bin Cali-
can in Va-
syatalay-
an, i. e.
the Histo-
ry of illustrious Men.

⁴ Sometimes this City was called by the Name of *Farab*, because it was the Capital of the Province of that Name.

the Guards to the Sultan, were a few Days before got into it; and, that the Governour had before his coming caused fifty thousand fighting Men to come into that City⁵: They added, that there was in *Otrar* so great a Plenty of all sorts of Ammunition and Provisions, that the Besieged could not want any thing for a long time; and that *Gayercan* had turn'd out all the useless Mouths.

An. Dom.
1219.
Heg. 616.
Mog. The
Crocodile.

Ostay and *Zagatay* sent word to the Grand Abulcair, Can what Condition the Place was in that they were going to besiege, which obliged the Emperor to go in Person and view the Place. Being come there, he set up his Pavilion before the Walls, took a view of the Outworks, and having well examined them every where, gave these Princes his Advice, or rather his Commands, what to do; and then he went for *Transoxiana*, where he had great Designs to execute. After his Departure the Princes first fixt the Quarters for the Army round about the City; and then fortifying themselves, order'd out some Troops to guard their Convoys of Provisions. In a word, they used all means imaginable to render themselves soon Masters of the Place.

Gayercan on his side took all the Measures possible to defend himself. He employ'd the Inhabitants and Soldiers in fortifying their Walls still more than they were before, raised new Towers to incommode the Besiegers, and regulated the Quantity of Victuals that he would permit them to consume every day.

⁵ *Abulfarage* says, five thousand Men; but this is a Fault in the Printing, for he meant fifty thousand, according to the Report of other Authors.

An. Dom.
1219.
Heg. 616.
Mog. The
Crocodile.



The *Moguls* began the Siege with bringing up their Battering Rams, and other Engines, particularly those which could defend and screen the Men who were employ'd to fill up the Town-Ditch. *Gayeran* used all his Efforts to hinder them. He gave Orders that frequent Sallies should be made upon them, and shot an infinite number of Arrows from the Top of the Walls; and the Besieged made so good use of their burning Darts, that they often burnt the *Moguls* Engines, who were not able for a long time to fill up the Ditch: yet at last they accomplish'd it, and the *Mahometans* were obliged to place all their Hopes in the Strength of their Walls, and the Valour of those who defended them.

Abulcair,
p. 15.

Fadlallah.

When the Ground was level'd, and the Out-works were no longer a Hindrance to the *Moguls*, the Princes caused a great number of Engines and Battering Rams to be play'd against the City, to beat down the Walls; but the Besieged made frequent Sallies, and most times with good Success, often burning the Besiegers Engines, or rendring them useles by slinging against them Stones and other things from the top of the Towers: so that the *Mogul* Princes seeing many Months were past without having made any considerable Progress, and that they had already lost a great many Men, resolved to do nothing more without the Advice of their most experienced Captains; to the end, that if by any Misfortune the Siege did not succeed according to the Emperor's Expectation, they might not bear the blame alone. They therefore call'd a Council of War, to deliberate what was to be done in order to reduce the Place; and of all the different ways that were proposed, that of reducing it by Famine was the most

Abulfa-
rage, p.
286.

Mirconde.

most approv'd, and had the Majority of Voices : for almost all the Officers judged that this was the surest Way, and the most likely to succeed. Yet the two Princes, tho they were of the same opinion, dared not to attempt it without having first acquainted the Emperor. They sent away Couriers to him immediately, to inform him of their Design. *Genghizcan* return'd them no other Answer, but only that they must fight. So soon as *Ostay* and *Zagatay* had learn'd and made known to the Officers the Grand Can's Pleasure, they put all things in a readiness blindly to obey his Orders, and with more Ardour than they had shown, even when they first began the Siege ; so that it seem'd that this Prince's Orders had given them new Vigour, and illuminated their Understandings. The Besieged in a short time saw the State of their Affairs quite changed. In less than a Month all their Towers and Batteries were thrown down, their Engines broke, Breaches made in their Walls ; and they were reduced to retire and defend themselves behind their inward Works, which were in truth no less strong than their first.

An. Dom.
1219.
Heg. 616.
Mog. The
Crocod li.

Abulcair,
p. 15.

Yet this Change of Affairs did not despirit their Governour. He was a Man of Wit and Courage, and inspired the Besieged with so great an Aversion for the Enemies, as being Idolaters, that the Inhabitants and Garison resolved to suffer the last Extremities rather than to yield : So that the *Moguls*, to please *Genghizcan*, for four Months used their utmost Efforts to take the Place, but could not. *Gayer-Fadlallah*, who expected nothing but Death if the Town fell into their hands, every day invented new ways to prolong the Siege ; yet he had by this time lost the best Part of his Troops,

An. Dom. 1219. and there was no likelihood that it could hold
 Heg. 616. out much longer. *Cariacas* was so sensible of it,
 Mog. The that he several times press'd him to capitulate,
Crocodile. to save their own Lives; and those of the other
 ~~~~~ *Mahometans* who yet remain'd in the City : but  
*Gayercan* was not ignorant that whatever Treaty he could make, the Enemies would not observe it in what related to himself, and so refused to yield, resolving to hold it out to his last Breath. *Cariacas*, whom no Reasons obliged to abandon himself to Despair, would not consent to quit his Hopes of saving his Life ; and therefore secretly represented to the Officers who were under his Command, that the Governour being desperate, sought nothing more than to perish himself, and to sacrifice all the Garrison and People along with him; that it was best for them to find some way to get out of the City, whose Ruin was inevitable ; and that it was Madness to strive to defend it any longer ; that they would do a commendable Action in preserving their Troops, to go and succour their Prince and Country in some other Place, instead of losing them with *Gayercan*, who was guided only by his Despair ; that they need not fear any Person would accuse them of Cowardise, since the Courage with which they had defended the Place till now, was sufficient to set them above the like Reproaches.

Abulcair,  
 p. 16.

All the Friends of *Cariacas* approved his Proposition ; and the time was fix'd upon when they should go out of the City ; and it was agreed they should all repair to that Quarter where the Gate of *Dervazey Soufy* was, which was in the power of the Officers of *Cariacas*. Accordingly they went out at this Gate in the Night, having sent Advice of their coming

coming to the *Mogul* Generals, who had them conducted to their Camp. But they were not received there as they expected: The Princes, after having question'd them concerning the State of the City, refused them the Passport they desired, and told them, that the *Moguls* had so great an Aversion for People who were false to their Prince, that they punished them wherever they met with them. *Cariacas* endeavoured to justify himself, but his Reasons were not heard, and he was put to death on the spot, as well as all the other *Carizmean* Officers. They likewise put some Soldiers to death, and all the rest were made Slaves.

An. Dom.  
1219.  
Heg. 616.  
Mog. The  
Crocodile.

This Desertion did not intimidate the Besieged; they fought with the same Bravery as before. Even *Gayercan* improved this Opportunity to animate his Soldiers, and went about to make a Speech to them on this Subject; but they made him sensible he had no need to excite them to do their Duty, that he should find they were all disposed to die like brave Men, and not as Cowards like their Companions; in fine, they all vow'd to perish in defence of the City, and to shew themselves faithful to their Religion and Prince.

In the mean time, the *Moguls* having learn'd from *Cariacas* where the weakest Part of the Town was, made so good advantage of his Information, that after having given a fierce Assault, and made a considerable Breach, they briskly enter'd thro it into the City, and put abundance of the People to the Sword; yet it was some time before they could get to be Masters of the City: for there yet remain'd twenty thousand Men with the Governour, and they had fortify'd every Place they could, having cast up Intrenchments in all the narrow Streets,

Abulfarage, p.  
286.

An. Dom.  
1219.

Heg. 616.  
Mog. The  
Crocodile.

Abulfarage, p.  
286.

Streets, which gave the Besiegers more trouble than the Castle itself, tho it was very well fortify'd : besides this, *Gayercan* kept the gross of the Troops in a strong Hold, from whence he could send them to the Places where was most need. Nothing was more brisk than the Besiegers Attacks, nor more obstinate than the Resistance of the Besieged. During a whole Month they fought on both sides with an undaunted Bravery. At last the Castle was carry'd ; but the narrow Places that were fortify'd held out longer, in which fifty Men were able to sustain an Attack against a much greater number of Assailants, whose being so numerous did not avail them, but exposed them to the Arrows of the Besieged, by which they daily lost a great many People. The City became full of dead Bodies The Houses were beaten down in such a manner that every one strove to hide himself in the Ruins, to fight under Cover, which still retarded the taking of *Otrar*.

Abulcair,  
p. 16.

*Genghizcan*, to whom the Princes daily sent Couriers to inform him of what pass, amazed at their making so long a Defence, forbid his Soldiers killing *Gayercan*, that he might have the punishing of him himself ; for he did not think so wicked a Man merited so honourable a Death as to die in Fight. This Order cost a great many *Moguls* their Lives ; for being commanded to spare the Governour, they were obliged to pick out those they would aim to kill : whereas the *Carizmeans* having nothing to take care of, kill'd a great many more of the Enemies than they lost of their own People. The Besiegers however still bringing up fresh Troops to relieve those who were tired, at length found an end of their Enemies, and Numbers carried the Day. *Gayercan*

Fadlallah.

re.

remain'd with two Men only, yet would not think himself conquer'd ; but like a dying Person, who exerts all the Strength he has left to struggle with Death, he took fresh Courage : and retiring up to a Terrass-Walk belonging to his Palace, with his two Companions, whom the same Fury animated, from thence rolled down great Stones upon the *Moguls* who came near, and they tumbling down upon their Comrades who follow'd them, dragg'd them down with them. At last *Gayercan*, after having kill'd a great number of his Enemies, lost his two Companions, and remain'd alone against the *Moguls*, who having at length surrounded him, seized him<sup>7</sup>, loaded him with Chains, and carried him to the Princes, who found as much Constancy of Soul in him then, as he had shown Courage before. They sent him under a strong Guard to the Grand Can, to dispose of him as he pleased. The Emperor after having reproached him as the Cause of so many Misfortunes to his Countrymen, caused him to be put to death at *Samarcande* in the Palace of *Gheuc-Serai*.

<sup>8</sup> The Siege of *Otrar* had lasted five Months. They razed the Castle, but they rebuilt the City Walls ; and then they permitted the old Men, Women, and Children, who had been turned out by *Gayercan*, to return into it with the Country People who had retired from the City. And it was forbid under severe Penal-

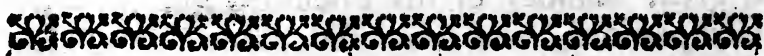
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<sup>7</sup> *Cum autem occisi essent duo ipsius Socii, ipse solus manens pugnavit lateribus quos illi puella e parietibus desumptos porrigebant, quos cum amplius accipere non posset circumdederunt ipsum Mogulenses.* Abulfarage, p. 287.

<sup>8</sup> *Qua in expugnanda quinque mensium spatium insumserunt.* Ib. p. 286.

An. Dom.  
1219.  
Heg. 616.  
Mog. The  
Crocodile.  
Abulfarag.  
p. 286,  
287.

An. Dom. ties, to the Garison which was left there, a-  
 1219. ny ways to disquiet or molest the Inhabitants.  
 Heg. 616. After the Princes *Ostay* and *Zagatay* had esta-  
 Mog. The blished such Orders as they thought fit in the  
*Crocodile.* Country of *Farab*, they sent away twenty  
 thousand Men to their Brother *Touschican*, as  
 the Emperor had commanded. After which  
 they past the *Jaxartes* to enter into *Transoxiana*,  
 and join'd themselves and Forces to the Impe-  
 rial Army.



## C H A P. IX.

*The Sieges of the Cities of Saganac, Uz-  
 kend, Alschasche, Fenaket or Toncat,  
 by Touschican.*

**D**URING the Siege of *Otrar*, *Genghiz-*  
*can* got Information after what manner  
 the King of *Carizme* had disposed his Forces :  
 and now knew, that besides the sixty thousand  
 Men he had detached for that City, he had  
 sent five thousand to *Junde* to strengthen that  
 Garison ; and that the Governour of the Coun-  
 try kept ten or twelve thousand Men at *Saga-*  
*nac* and *Uzkend* ; that there were as many more  
 at *Toncat*, which some call *Fenaket*, twenty thou-  
 sand at *Bocara*, a hundred thousand at *Samarcande*,  
 and in the City of *Carizme* and other Places pro-  
 portionable : the Sultan thinking to secure these  
 Cities by sending strong Garisons into them.  
 The Grand Can on this Information, resolved to  
 besiege the Places that were of most Importance,  
 and nearest the River *Jaxartes*, to the end he  
 might



might leave no Place behind him that could give him any trouble when he was gone farther off, and employ'd in some other Siege.

*Jaxartes* is a River in *Tartary*, which the Orientals, as we have already taken notice, called *Sihon*; and besides its particular Name, it likewise took that of the Territories it ran thro, as of the Country of *Alschasche*, and likewise of the Country of *Cogende*, where it was call'd the River *Cogende*, and so changed its Name in other Countries thro which it pass. It had chiefly two Sources, which it sprung from in Mount *Imaus*, from whence it took its course towards the West, winding by the Countries of *Fergane*, *Cogende*, *Alschasche*, *Ferab*, and some others, to pass into the *Caspian* Sea, where it discharged itself with great Violence. This is the River which *Alexander* the Great, according to *Quintus Curtius*, believed to be the *Tanais*, and which he crossed over upon a Bridge of Boats to go against the *Scythians* who molested him, being in fear that he would incommode them, by means of the City he had caused to be built on the Banks of this River, by him named *Alexandria*.

*Genghizcan* having entrusted the Management of this Expedition to Prince *Touschi*, he sent him Orders, so soon as he was inform'd of the reducing of *Otrar*, to besiege the Cities of *Saganac*, *Junde*, and the others of which they must become Masters before they could undertake the Conquest of *Transoxiana*. At the same time he sent to him *Elac Nevian*, a most experienced Captain, to serve him as Lieutenant General, with Orders to take with him twenty thousand Men of the Troops that had been at the Siege of *Otrar*, to the end that *Touschi* might

An. Dom.

1219.

Heg. 616.

Mog. The

Crocodile.

Description of the River Jaxartes.



An. Dom. might have two Armies, and so be in a condition not to fear any thing.

. 1219.

Heg. 616.

Mog. The

Crocodile.

~~~~~

Mirconde.

Touschi began his Expedition with the Siege of *Saganac*; and the Emperor having forbid him to use Force in those Places which he could reduce by fair means, he endeavour'd to gain the Inhabitants of this City, by persuading them to avoid the Miseries that a Siege is always attended with. For this purpose he chose an Officer, in whom he placed much Confidence, and who had been long known to the People of that Country, by having had Commerce with them in times past. This Officer, who was called *Hagi Hassan*, did not forget to take Measures for his own Security before he enter'd this City, and the Governour first gave him his Word that he should be kindly received. When he was come into the City, he desired that the principal Inhabitants should meet together with the Governour, that he might make known to them the Purport of his Commission, which was granted him; the most considerable Persons of the City repair'd to the Place appointed, follow'd by a great many of the People.

Hassan first represented to them in pompous Terms the Greatness of his Master *Genghizcan*, the Conquests he had gain'd, the great Advantages they would reap by being his Friends, and the Dangers they would expose themselves to in drawing his Hatred upon them. He likewise assured them of the sweet Temper and Generosity of Prince *Touschy* his General, from whom he came to offer them the Emperor's Friendship; and assur'd them they should be treated with all the Gentleness imaginable, if they would put the City into his Hands.

He

He had not time to say any more. The Proposal of yielding up the City so displeased them all, that they interrupted him. The chief Officers whose Tempers were naturally haughty, and who did not desire to change their Master, rudely stopp'd his Mouth. and caused a great Tumult, the People seconding them ; nay, even the Garison join'd with them, and they said a thousand abusive things to the Prince's Envoy. The Disorder was so great, that the unfortunate *Hassan* was torn to pieces by the enraged Populace.

An. Dom.
1219.
Heg. 616.
Mog. The
Crocodile.



The News of this barbarous Action much afflicted *Touschican*, who detested the Inhumanity of this People. He excited his Soldiers to revenge it, and made them swear that they would never sheath their Swords till the City was in their power, and they had punished the traitorous Murderers. The Siege was undertaken with incredible Alacrity. They attack'd the City with great Fury, and the Besieged defended it with equal Bravery; and knowing they could not hope for any Mercy, they fought as Men who were desperate. But notwithstanding their Valour and Obstinacy the Place was taken, and the *Moguls* plunder'd it, and kill'd all the Officers and Soldiers which garison'd it; nor did they spare the principal Inhabitants, and more than one half of them paid with their Blood for *Hagi Hassan's* Murder. The City had been razed to the ground if they had not had occasion to keep it, in order to prosecute the War; and only the necessity of preserving it for their own use, caused them to pardon the rest of the Inhabitants. But as a publick Testimony of Respect to the Officer's Memory, who, contrary to the Law of Arms, was torn to pieces, Prince *Touschi* caused a most mag-

Mirconde.

Mirconde
in Rozet
Assafa.

An. Dom. 1219. magnificent *Mausoleum* to be erected in the most eminent Place in the City, and order'd most pompous Funeral Rites to be perform'd according to the Custom of the *Mahometans*, because *Hassan* made Profession of their Religion, being of the Sect of *Schafais*°. After which, *Touschi* left in *Saganac* a Garison to awe them, and led his Army, loaden with the Spoils they had gotten there, into the Province of *Fergane*.

He had lost before *Saganac* abundance of Men more than such a Place was worth; but he was obliged to revenge *Hassan's* Death. And this punishing these People so severely produced a good Effect, because several Towns in that Country fearing to share the same Fate, took great care not to irritate the Conqueror, but yielded without any Resistance. ' *Uzquend* itself, a Place which would for some time have put a stop to the *Moguls* Conquests, did not think fit to stand a Trial with them: and the Inhabitants opposed the Garison who pretended to defend it, and in spite of the Governour, sent Deputies to the Prince, who was then two Days Journey from the City, not doubting but their submitting themselves would please him; and in truth things answer'd their Expectation. The Governour finding himself not able to resist all the Inhabitants of the City, and the *Moguls* together, went out of it, and the greatest part of the Garison follow'd him. They hasten'd their March, for fear of being seized if they were followed, and they

° The Sect of *Schafais* was one of the four pretended Orthodox Sects, by the *Mahometans* called *Sunnis*.

' *Uzquend*, or *Urquend*, was situate in the forty fourth Degree of Latitude.

took the Road of *Toncat*, otherwise called *Fenaket*, whither they retired. Their retreat-
 ing deliver'd *Uzquend* from all the Misfor-
 tunes of War ; because *Touschican* had regard
 to the Inhabitants Submission, and receiv'd
 their Deputies very favourably. He only took
 out of the City some Provisions and other Ne-
 cessaries for his Army, without suffering the
 least Injury to be done them, and punish'd eve-
 ry Soldier that dared to take any thing by force.
 He would not even suffer his Troops to make
 any long stay in the Neighbourhood of *Uzquend*,
 out of Complaisance, but marched directly to
Alschasche, where all those who were willing to
 show their Love to the Sultan join'd the Ga-
 rison. All these People together defended that
 City so bravely, that it was not taken without
 a great Effusion of Blood.

An. Dom.
 1219.
 Heg. 616.
 Mog. The
 Crocodile.

Alschasche was a very beautiful City, and
 every House had a Garden well water'd. It
 was situate near the River *Jaxartes*, at four
 Days Journey from the City of *Cogende*. So
 soon as *Touschican* had reduced it, he marched
 his Army towards *Junde*, a City situate on the
 Borders of *Turquestan*, and at a small distance
 from the River *Jaxartes*. Several learned Men
 having lived in this Place, have render'd it fa-
 mous. It was out of this City, and some o-
 thers in this same Country, (according to *Mir-
 conde's* report) that twenty *Scythian* Ambassa-
 dors went to meet *Alexander*, hearing the Fame
 of his great Victories ; and reproach'd him of
 being too ambitious, praying him if he were
 a God to shew it by doing good to Men, and
 if but a Man, to reflect on the Uncertainty of
 his own Condition, instead of proceeding far-
 ther with design to rob them of their Goods
 and Quiet. The Governour who commanded

Abulfed.
 Geogr.

An. Dom. 1219. in *Junde* at this time was called *Cutluc-Can*.
 Heg. 616. This City and all the Country belong'd to
 Mog. The him in property, for which reason he bore the
Crocodile. Title of Can. He inherited this small Sovereignty from his Father, who had voluntarily submitted to the Sultan of *Carizme*. He was possessed of great Riches, and had promised to make a brave defence if he was attacked; but, far from keeping his Word, he did but hear the *Meguls* were coming, and immediately thought of nothing but how to save himself and his Treasure. He past over the River into a Desert, and thence retired near as far as the City of *Carizme*, which the Miseries of the War had not yet reached.

Mirconde. Those who stay'd in *Junde*, willing to retrieve the Honour of their Country, resolv'd rather to perish than abandon the Place without striving to defend it. They made Provision of all things necessary to sustain a Siege, and put themselves into a condition to oppose their Enemies. *Touschican* sent a Captain to them, named *Gitmur*, to promise them all kind of good Treatment, if they would open their Gates to him. *Gitmur* obtained a Conference, and represented to them, first, the Murder committed on the Body of *Hassan* at *Saganac*, and the cruel Revenge it had drawn upon that People; then he proposed to them in a most insinuating manner to submit themselves to the Grand Can, and avoid his Displeasure. Some part of the People who heard him, hearken'd to his Proposals, and consented to receive the Prince into the City; but others, who were the major Part, were not of that Opinion, and it wanted but little that *Gitmur* had been treated like *Hassan*: And he had certainly lost his Life, notwithstanding his Eloquence and good Behaviour,

Abulcair,
 p. 18.

haviour, if those People who approved his Proposals, had not helped him to make his escape. This Officer returned to *Touschican*; and after having informed him of the ill Success of his Negotiation, he gave him an account of the State of the Place, as far as he had been able to discover. He had observed the Strength of the Walls and Towers of *Junde* in such a manner, that he judged it would cost a great deal of time to take the Place by Force, and that they should lose abundance of Men. He therefore proposed to Prince *Touschi* this Stratagem, to cause Bridges to be laid over Part of the Ditch, which was full of Water, saying that he might more easily scale the Walls at that Part of the Ditch where the Enemies thought themselves most secure. He shew'd to him the Places he thought most proper for the execution of this Enterprize, and assured him they should surprize the Besieged as they desired. The Prince did not altogether disapprove the Captain's Notions, but having prepared a store of Engines and Machines of all sorts for a Storm, he wished he could have made some use of them: for this reason he offer'd many Objections to *Gitmur's* Proposal; to all which he answer'd so fully, that at last *Touschi* yielded to agree to whatever should be resolved in a Council of War, which was held that same Day. Every one spoke his Opinion on this occasion, and *Gitmur* communicated his Design; but the Lieutenant General of the Army having another in his Head, spoke against the Captain's, rejected the Thought of rendering themselves Masters of the Town by Surprise, when they could have it a nobler way, and endeavour'd to persuade them that it was easy to take it by open Force. But not-

An. Dom.
1219.
Heg. 616.
Mog. The
Crocodile.

Condemnit.

An. Dom. 1219. withstanding the Reasons he alledged to support his Opinion, all the Council better liked the Stratagem which *Gitmur* proposed; and it was resolved that to amuse the Besieged, three false Attacks should be made, and all the Engines set a playing on that side of the Town which he thought the weakest, and that they should seem to abandon that which was best fortify'd. Thus they hoped that these Attacks would draw all the Forces in the Town to that side, and during that time they might without being molested scale the Walls on the other. They agreed upon the Time and Manner, and named the Troops that should be employ'd in executing this Enterprize, and the Battalions that should support them: In fine, it was determined that so soon as the Bridges were laid, they should fasten on the Wall two Ladders of light Wood to begin the Scalado, and a certain number of Soldiers mount the Walls to fasten more Ladders.

Mirconde. *Gitmur*, who was a good Engineer, built the Bridges himself as he thought fit; and when all things were ready, they began the Attacks a little before night with great Shouts, and the Sound of Timbrels, Drums, and other warlike Instruments. Whilst the *Mogul* Engineers caused the great Engines to be brought up against the City, their Soldiers kill'd with their Slings, or drove from the Walls the Besieged who appear'd on them to hinder their Approaches. So soon as the battering Rams and the other Engines began to play, all the Garison ran to the Attack, and abandon'd their other Posts. *Gitmur* on his side so soon as it was Night caused his Bridges to be laid cross the Ditch with all diligence, and the Men he had chosen to scale the Walls, pass'd over, and

and raised the two Ladders, one of which he immediately mounted himself to animate his Soldiers, who following, soon fasten'd so great a number of Ladders, that the Troops enter'd the Town, and advancing to the Gate they design'd to secure, seized the Centinel and Soldiers who guarded it ; and making themselves Masters of it with little Noise, open'd it, and let in several Troops of the *Moguls*, who took possession of the principal Places. The Besieged were no sooner informed that one of the Gates was surprized, but they were seized with Fear, and abandon'd the Care of the Places attacked, every one thinking of nothing but where to hide himself.

An. Dom.
1219.
Heg. 816.
Mog. The
Crocodile.



Thus was the City of *Junde* taken without any Loss on either side ; for the *Moguls* meeting with no Resistance, did not destroy any body : which was very extraordinary in such a Conjunction. They spared the Inhabitants, because they had not kill'd the *Moguls* ; and they put but two or three to death, who had abused *Gitmur* in the Conference he had had with the People. But if they put not the People to the Sword, in return they plunder'd them of all their Goods. They commanded them on pain of death to leave the City, and to retire to a neighbouring Plain. They obey'd this Order with much haste ; Men and Women, Old and Young, all ran to the Place. The Masters and Slaves stood undistinguished together, waiting what their Enemies should do with them ; imagining they had drove them out of the City with no other design than to massacre them all together with more Cruelty. But there was no harm done them, only Commissaries were order'd to take an account of the number of the Citizens. After which,

N 3

they

An. Dom. 1219. they left a strong Garison in the City, and permirted the Inhabitants to return to their Houses, where they found what the *Moguls* had left them, which was only what they could not carry away. A *Mogul* Officer, named *Alicoja*, who was a *Mahometan*, was made Governour of the Place.

Heg. 616.
Mog. The
Crocodile.

Toufchican, after the Reduction of this Place, divided his Army into two Bodies, giving fifty thousand Men to *Elac* Nevian, to go and subdue the Countries of *Ilac*, *Alschasche*, and *Cogende*; and he order'd the rest of the Troops to keep the open Country, and facilitate the taking of *Cogende*, which he had received Orders to besiege by the said Lieutenant-General. *Elac* Nevian being provided of all things of which he stood in need to perform this Expedition, marched into *Ilac*; and to justify the Prudence of the Emperor his Master in the choice he had made of him, he resolved to use all the Prudence and Skill he was capable of. As an earnest of which, he first marched his Army with such speed, that the People of *Ilac* and *Alschasche* believed them far off from their Country, when they were surprized with hearing they were arrived in it: on which they surrendred many Places to them without fighting, which might have made some resistance, and retarded the Siege of *Cogende*.

Alfaras in
his Abul-
feda.

Toucat, which *Abulcair* calls *Daralylm*, was the most considerable Town of all those which the General *Elac* Nevian took before he went to *Cogende*; therefore he was forc'd to besiege it to make it surrender. It was si-

* That is to say, the Palace of the Sciences, because of the Academy of Arts and Sciences that was founded there.

tuate in forty three Degrees of Latitude, and was dependent on *Alschasche*. It served to secure the Frontiers of the Province of *Ilac*, and was a Rendezvous for the Merchants of these two Countries who trafficked chiefly in this Place. The *Mogul* Officer judging that this Town could furnish *Cogende* with great Succours in case he neglected to take it, and that on the contrary it would be of great Service for his own Army if he took it, and laid Stores in it, resolved to besiege it in form, if he could not reduce it any other way. This City was rather a Place of Pleasure than Strength. The purling Brooks water'd almost every Street. The Suburbs and Country-Seats were all well supplied with Water; and an infinite number of Gardens full of Fruit-Trees render'd it a charming Place to reside in. It was full of murmuring Fountains, all environ'd with many the most delightful Walks in the World. In fine, it was a common Saying, that God never made a more delicious Dwelling than that City. Its Situation near a River, its Walls and Castle, had always defended it against the *Turquestan* Rovers and Bands. Its Inhabitants were not frightened at the *Moguls* Approach. The Bey who govern'd it was so bold as to refuse to surrender it on their Summons. He was called *Ilenco-Melic*, and was the natural Lord of the Place. The Garison was composed of *Turks*, Natives of the Country, called *Cangouli*, a People who had the Reputation of being very brave.

An. Dom.
 1219.
 Heg. 616.
 Mog. The
Crocodile.

Abulfeda,
 p. 232.

Mirconde
 in Rouzet
 Affasa.

The Governour put great Confidence in them, and answer'd fiercely when the *Moguls* summon'd him to open the Gates; but upon the first Attack he retired into the Castle with the chief of the Inhabitants. *Elac* Nevian caused the Engines to be got ready, and gave many

An. Dom. 1219. Assaults to the City. The Besieged vigorously
 Heg. 616. resisted for three days; but the fourth, maugre
 Mog. *The* their Opposition, he made a Breach in the
Crocodile. Walls: at which the Inhabitants were so af-
 frighted, fearing to be forced, that they de-
 Condemir fired leave to capitulate, and did all they could
in Habi- to obtain honourable Terms. But the *Mogul*
besliuyar. General rejected all their Proposals, and ob-
 liged them to surrender at discretion.

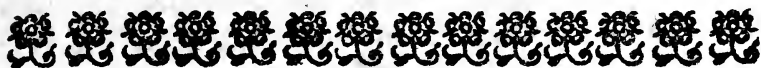
Abulcair, When the *Moguls* saw themselves Masters of
 p. 19. in this Place, they made all the Inhabitants go
 Taric A- out of it, that they might with more ease plun-
 losman. der their Houses. And the General *Elac* Ne-
 vian thinking he had reason to be displeased
 with the Garison, put them to the Sword. As
 for *Ilenco Melic*, he had not the same Fate; for he
 found means to escape before the Castle surren-
 der'd. The *Moguls*, after having built a con-
 siderable Magazine for warlike Stores there,
 marched towards the Country of *Cogende*, which
 was a Part of *Fergane*, or at least border'd
 upon it.

Abulfeda, The Can to whom the City of *Cogende* be-
 p. 232. long'd, well discerning that *Elac* Nevian had
 not undertaken the Siege of *Toncat*, but in or-
 der to come to him with more Advantage,
 stood upon his guard. He had order'd to be
 brought into *Cogende* all sorts of Stores, both of
 Ammunition and Food. And so soon as he had
 Advice that the *Moguls* were marching that
 way, he caused the Bridges to be broken down
 with all speed, the Roads every where to be
 spoiled, and all the Corn, Fruits, and Cattle
 in the Countries adjacent to be carried away,
 with design to take from the Enemies all

^a *Genghizcan* was at this time about sixty six Years old.

means of subsistence, and to put them at least to a great deal of Trouble, if he was not able to prevent their besieging him. All the Inhabitants of the open Towns and Villages, upon the report of the *Moguls* Arrival, abandon'd their Houses, and sought where to secure themselves. Those who could get into *Cogende*, took refuge there, as being the Capital of that Province, and the only Place that was capable of making any Defence. They carried into it all sorts of Provisions, so that there wanted nothing necessary either for fighting, or maintaining those who were shut up in the Place.

An. Dom.
1219.
Heg. 616.
Mog. The
Crocodile.
Fadlallah.



C H A P. X.

The Siege of Cogende, and the History of Timur Melic.

THE City of *Cogende* was situate in about forty one³ Degrees and twenty five Minutes of Latitude. It was large and well fortify'd. It extended itself along the Banks of the River *Jaxartes*, in a fertile and beautiful Country, which rendred its Situation exceeding pleasant. Besides, it was within seven Days Journey of *Samarcande*, and had the Advantage of trading in Musk and other odori-

³ *Alfaras* in *Abulfeda*, p. 232. says, in forty one Degrees twenty five Minutes. *Ulugbeg* places it in forty one Degrees fifty five Minutes; *Albirenni* in forty Degrees fifty Minutes.

An. Dom. 1219. ferous things. The fine Gardens, Excellen-
 Heg. 616. of the Fruits, and particularly the Bravery of
 Mog. The its Inhabitants, made it a Place highly esteem'd.
 Crocodile. It had for its Sovereign Prince *Timur Melic*,
 who was a Can that pay'd Tribute to the Sul-
 tan of *Carizme*, with whom he lived in perfect
 Amity.

Abulcair,
 p. 19.

Toufchican kept at some distance with his
 Army, to hinder the Garisons of several Places
 from getting together to disturb *Elac Ne-*
vian, to whom it was besides necessary to
 leave all the Provisions that remain'd in the
 Country of *Cogende*, this General having but
 few Magazines there to subsist his Army. So
 soon as the *Moguls* were come before *Cogende*,
 they fortify'd their Camp on that side the Ri-
 ver where they encamp'd, and began to get
 ready all their Engines. *Elac Nevian* knew
 very well that this Place was hard to be taken,
 and had got Information what kind of Man *Ti-*
mur Melic was. In truth, this Prince was
 not to be ranked with common Captains; he
 naturally loved War, and had often given In-
 stances of it among his Neighbours. He had
 several times commanded the Sultan's Armies,
 and had acquired a very great Reputation.

He was perfectly skill'd in the Military
 Art, and had all the Qualifications of a com-
 plete General. He was just, liberal, familiar,
 and severe enough to make his Soldiers fear and
 obey him. All these good Qualities, support-
 ed with a dauntless Courage in all Dangers,
 have caused the best Eastern Historians to make
 mention of this Prince with great respect:

His Valour was so extraordinary, that *Rustan*, *Sam*,
 and *Asfendiar* had blush'd before him. *Mirconde*, p. 255.

They

They compare his Valour to that of the *Rustans*, the *Asfendiares*, and the *Sams*, who were the antient Heroes of the *Turks* and *Persians*. In reality, he well deserved to be rank'd as a Competitor with all these great Men.

An. Dom.
1219.
Heg. 616.
Mog. The
Crocodile.

So soon as he was besieged, he applied himself seriously to assign proper Employments to all those who were shut up with him in this City: He let none be idle. He order'd the Engines to be placed where they were most useful. He caused twelve Barks with Oars to be built, to serve them against the Besiegers, and afterwards made many more. He appointed the Places where each Officer should post himself, proposed Rewards to the Soldiers, and decreed Punishments for those who fail'd of doing their duty. The *Mogul* General on his side, before he began the Attacks, harangued his Army. He promised to his Officers and common Soldiers to give a faithful account to the Grand Can of all the brave Actions they should perform. And when he had thus animated them with his Eloquence, he order'd them to build a Bridge of Communication a little below the City, which they executed with Success by the Assistance of their Engines, notwithstanding all the Efforts of their Enemies to oppose them. Then having divided his Army into two Bodies, he sent the weakest beyond the River under the Command of his Lieutenant, and retain'd the best Troops to make vigorous Attacks. And altho Historians do not relate all the brave Actions perform'd during this Siege, no doubt but on both sides Exploits were done worthy to be eternally remember'd. They say that *Elac* exposed himself to a thousand Dangers to render his Attempts successful; that he caused whole Millstones to be shot

An. Dom. shot against the City; that the Battering Rams
 1219. shook the Walls whilst he was present; and that
 Heg. 616. he himself fought sometimes only to animate
 Mog. The his Soldiers.
 Crocodile.



As for *Timur Melic*, we cannot relate all he did either to burn or break the *Moguls* Engines, assisted by his People and Brigantines*. He sent six of his Barks on each side of the River. They were full of Soldiers who fought desperately, and shot into the *Moguls* Camp so great a quantity of Stones, Darts, and Arrows, that they killed and wounded abundance of Men. This successful way of fighting augmented their Courage; and the Besiegers not being able to encompass the City by reason of a large Morass which hinder'd them, there came by that means from time to time small Supplies of Men into the City; so that *Timur Melic* flatter'd himself that he should be able at last to weary out the *Moguls*: but there arrived in their Camp fresh Troops sent by Prince *Touschican*. *Elac* redoubled his Assaults, and so fatigued the Garison, that they despair'd of resisting him much longer. Yet *Timur Melic* had recourse to a Stratagem which much retarded the taking of *Cogende*. He had caused to be built some time before a kind of Fortress well fortify'd at the farther end of the City, in a little Island that was very difficult of Access. This Citadel was not built to keep the Inhabitants in awe, the Prince being too well assur'd of their Fidelity to fear any thing from them; and therefore to take away all Suspicions of that nature from them, he had left in the City

* They call these Brigantines in the Arabian Tongue, *Qusroud*. *Fadlallah*, p. 388.

an Eminence which commanded this Fort. He had built it only to secure the Town from the Irruptions Strangers might make into it by this way, which lay open and exposed, because the River grew very wide in this Place. He put into this Fort a thousand chosen Men, and then sent to the Enemies Camp Men in whom he confided. These Men pretended to be Deserters, complaining they had been ill used, and were fled to them for Succour. They acquitted themselves of their Commission very dextrously, and the *Moguls* fail'd not to question them about the State of the City. They pretended a great Unwillingness to answer them; but being pressed, at length seeming unable to resist any longer their Importunities, they declared they needed only attack that Fort, because so soon as that was taken, the City must surrender. The Reasons they gave for this Advice had first been concerted with *Timur Melic*.

An. Dom.
1219.
Heg. 616.
Mog. The
Crocodile.



In the mean while, *Timur Melic*, to give more credit to the Intelligence these Deserters had given his Enemies, made his Troops appear very easy. *Elac* suffer'd himself to be deceived, and disposed all things to attack the Fort. He found it to be very strongly built, and extreme high. The *Moguls* made use of their Machines, and batter'd it with all the Vigour imaginable for several Days; but the Stones and other Materials, of which they had got together a great quantity, beginning to fail, and the difficulty of getting more being very great, much hinder'd them, they being obliged to go above three Leagues from their Camp to seek for them. All the Infantry was commanded out on this occasion, and in truth they brought back with them a vast quantity. New Attempts were made to take the Fort; but

Fadlallah,
p. 389.

An. Dom.
1219.
Heg. 616.
Mog. The
Crocodile.



but the Besiegers being at too great a distance from the Walls, by reason of the River running between, they could not throw them down, and were therefore obliged to cast up a Bank to approach nearer it. The greatest part of the Army was employ'd in this Work, which was extremely laborious, because of the Holes they met with in the bottom of the River, which they were obliged to fill up. The Foot-Soldiers brought the Stones to the Brink of the Water, and the Horse went and threw them in amongst the Earth, and whole Trees tied together, as they did likewise the Fascines and other things of which they made use to finish this Work, and render it firm. Besides the Difficulty of this Undertaking, they had the Vexation of being continually interrupted by the Besieged, who often with their Engines, and sometimes by the Sallies they made in their arm'd Brigantines, threw down the Bank, and destroy'd all they had done. Yet notwithstanding all the Efforts of these brave Men who defended this Fortrefs, the Work was accomplish'd; and *Timur Melic* now seeing himself upon the point of being forced to yield, thought no more of any thing but how to execute the Design he had long form'd in his own Mind, in order to secure his Retreat, and to save his own Family at least.

Fadlallah,
p. 388.

He had at the beginning of the Siege only twelve Brigantines; but having found how useful they were to him, he had caused more to be built, even to the number of seventy, without mentioning his Design to any body. He gave Orders that the Brigantines should be all brought to the most private part of the Shore, under Covert of the City, where he had them plaster'd over with a certain Composition which was

was made of wet Felt kneaded with Clay and Vinegar; and the Nature of this Composition was such, that neither the Arrows nor Fire could hurt these Vessels. In the time this was doing, and he was disposing all things for his retreat, considering that the Bridge of Communication, of which we have made mention, was an Obstacle in his way, because the Enemies might send over it as many of their Cavalry as they pleased to pursue him by going on the other side, and prevent his Landing where he design'd, he resolv'd to attack and destroy it. This Design was not at that time difficult to execute, because the *Mogul* General had caus'd to return to his Camp the most part of the Troops that had past over to the other side the River, and was busied about taking the Fort; so that the Bridge was left with but few Men to guard it.

An. Dom.
1219.
Heg. 616.
Mog. The
Crocodile.
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Condemir  
in Habi-  
bassuyar.

One Night *Timur Melic* caus'd a Sally to be made. The commanding Officer, as had been before agreed, attack'd those who kept the Bridge, upon a Signal given him that some Brigantines full of Tar and Naphta were got near the Pontons of which the Bridge was made, and going to set fire to them. The Brigantines produced the desired Effect without Opposition, and the greatest part of the Bridge was burn'd. This was done the same Night that *Timur Melic* left the City. He loaded his Brigantines with every thing he had most valuable, putting aboard all his particular Friends, and the bravest of his Warriors who were willing to share his Fortune, with store of all sorts of Provisions and Arms both offensive and defensive, to incommode the *Moguls*, by whom he expected to be pursued; in fine, he embark'd himself, and order'd the Admiral who had charge of this little Fleet, to let it drive a-  
long

An. Dom. long with the Stream, and to make all the speed that was possible.

1219.

Heg. 616.

Mog. The

Crocodile.

Mirconde,

p. 255. in

Rouzet

Assafa.

But notwithstanding all the Precaution *Timur Melic* used to conceal his Flight from *Elac Nevian's* Knowledge, this *Mogul* Officer was soon inform'd of it, and immediately sent a great Body of Horse after him, with Orders to pursue him closely, to attack him under Shore, and take him a Prisoner. And tho the swift Current favour'd the Rowers, and the Fleet was got a great way off from *Cogende* before the *Moguls* could overtake it, yet they came up with them, notwithstanding the Diligence used to escape them, and in spite of the Turnings and Windings that the Rocks, which often obstructed their Way on the Shore, obliged them to make. So soon as they were within reach of them, they hurl'd a vast Quantity of Darts, Arrows, and Fire at the Barks of those of *Cogende*; but the Brigantines, which were proof against these Attacks, receiv'd no Damage. In the mean time *Timur Melic*, not being able to bridle his own Courage, nor the Valour of those that belong'd to him, shot out of the Windows of the Ships a great many Darts and Arrows against the *Moguls*, of whom they kill'd many. They fought in this manner some Days, and one may reasonably imagine that *Timur* lost also a great many of his People; for besides that he could not hinder the Arrows from entering the Brigantines by the Windows, they were often obliged to quit the Shelter of the Decks, and expose themselves to repulse those of the *Moguls*, who ventured still more by advancing against them into the Water.

Eadlallah,

p. 388.

Altho the Inhabitants of *Cogende*, animated by their Prince's Example, suffer'd not themselves to be surprized either by Night or Day, yet

yet their Enemies gave them no rest, but follow'd them so closely, that they scarce ever lost sight of them. The bloodiest Disputes were when some Rocks or Banks of Sand which were on the North side (for the River ran from East to West) obliged the Fleet to approach near the Shore on the South side. 'Twas in these Rencounters that *Timur Melic* shew'd himself a Prodigy of Valour. He was foremost in all Dangers, and seen in every Place where the Fight was hottest, and came generally off victorious from these Skirmishes. There was, amongst the rest, a furious Combat in a certain Flat, or shallow Place, where the River being fordable, gave leave to the greatest part of the Horsemen to approach the Brigantines nearer than they used to do. *Timur* had his Ships ranged in the manner he used, gave his Orders to the Admiral, who communicated them to the Pilots, Officers and Soldiers; and then without waiting for the *Moguls* coming to them, he went himself to attack them. There were soon seen floating on the Water a great number of dead Men and Horses; and after a rough Attack, the *Moguls* were constrain'd to make a shameful Retreat. *Timur Melic* lost in this Fight many of his best Officers and Soldiers.

Being obliged to pass before the City of *Fadlallah, Toncat*, which was in the possession of his Enemies, he expected to meet with greater Obstacles. And in truth, had the *Moguls* reflected at first that he must of necessity pass by that Place, they might easily have overthrown and sunk his Fleet. But they thought not of it till it was too late; their Courier did not arrive at *Toncat* till a very little while before *Timur Melic's* Fleet, and they had not time to do

O

more

An. Dom.  
1219.  
Heg. 616.  
Mog. The  
Crocodile.



An. Dom. 1219. more than fasten a Chain cross the River. The Prince would not pass but in the Night before *Toncat*, to the end that he might conceal as much as possible from his Enemies the Condition his little shatter'd Fleet was in, and to be the less incommoded. Nevertheless, the Chain stop'd at once all the Brigantines, and gave time to the Garison of the City to join on the Banks of the River *Jaxartes* the Troops that pursued *Timur*. This Prince had fortunately foreseen this Difficulty before he left *Cogende*, and made provision of excellent Hatchets and Files; he distributed them amongst his People, who tho they stood as a Mark exposed to a great number of Archers who shot at them, began to cut the Chain, and accomplish'd it. It is true, *Timur* supported them the while, killing a great many of the *Moguls* with his Arrows; but he got off with great Loss of those that accompanied him. And the Chain being cut, the Brigantines pass'd thro, and continued their way.

Fadlallah,  
p. 389.

The *Moguls*, tho enraged so not having been able as yet to take *Timur Melic*, were not discourag'd, but pursued him with more Vigour than before. They were now join'd by a fresh Body of Troops, which Prince *Tousheican*, who was not far off from thence, sent to cut off all means of *Timur's* retreating, which he had had an account of. The *Moguls* with this Reinforcement began afresh to harass those of *Cogende*, who far from appearing dismay'd, seem'd to fight with more Ardour. *Timur* himself, weary of being shut up in the Brigantines, resolved to go forth to give vent to his Courage, and die in the midst of his Enemies. For this he found a favourable Opportunity; a Rock obliged the Enemies to go



go about, and drew them a little farther than they used to be off from the Banks of the River Southward. This Prince took this opportunity to get ashore with the few fighting Men he had left; and not doubting but the *Moguls* would all come and fall upon him, he hop'd that whilst they were fighting with him, the Brigantines would escape, and might be able to carry his Family to some Place of Safety.

An. Dom.  
1219.  
Heg. 616.  
Mog. The  
Crocodile.



He then went forth of the Brigantines with his little Band, taking with them Provisions for some days. They reached to a Place very well situate, on a rising Ground, from whence rushing down furiously upon their Enemies, who did not expect such a Descent to be made upon them, they kill'd a great number of the *Moguls*. The *Moguls* not doubting but the People who charged them with so much Fury, were headed by the brave Prince whom they pursued, laid aside all Thoughts of the Brigantines, and applied themselves to get at him. They quitted their Horses for this purpose; but they found the way to the Place he was upon so steep on the side they were of, that they could not get up. And whilst they search'd for the Paths by which the Prince had got up with his Band into so advantageous a Post, just as they were ready to surprize *Timur* and his Band by coming behind them, the Night gave him and them opportunity to retire farther into a Place still more difficult to find. They left not off to seek him from Rock to Rock, and to continue their hopes of taking him; altho he, by knowing the Country better than they always escap'd them, even when they most flatter'd themselves that he was going to fall into their Hands.

An. Dom.

1219.

Heg. 616.

Mog. The

Crocodile.

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Mirconde.

Whilst the greatest part of the *Moguls* were employ'd in pursuing *Timur Melic*, the rest, more greedy of the Booty than Honour, followed the Brigantines, thinking to enrich themselves by the taking of them; but they lost their Labour, for the Fleet got safe into a Port belonging to the Sultan of *Carizme*, where all *Timur Melic's* Family were received with much Joy, and where they lived without any other Disquiet than the Trouble of not knowing what was become of that brave Prince.

Condemir.

And indeed their Concern for him was not without reason; for he had to do with Enemies who were obstinately bent to pursue and take him. And tho he had happily escaped their hands all this while, and had continually kill'd all who attempted to get up to him and came within his reach, yet he every day lost some of his Companions; so that at last they all perish'd, and he remain'd alone, and could no longer hope to defend himself against so many Enemies: Yet one Night he found means to escape from them. He saw but three Persons who follow'd him; these three *Moguls* seeing themselves alone, and pursuing a Man whose Valour they so well knew, did not dare to make up to him, but were cautious how they attacked him, which was a great Advantage to him; for it gave him time to get to a little Wood, where stopping for a few Moments to take breath, he drew three Arrows out of his Quiver, which were all that he had left, one of which had no Head. This he shot at one of the *Moguls* who was the foremost of the three; it struck him in the Face, and the Arrow went into his Eye, and disabled him for fighting. He who was wounded was the bravest of the three. The two others appear'd much surprized at this Sight,

Fadlallah,

p. 289.

Sight, which *Timur Melic* perceiving, proposed to partly with them. He offer'd them some Pieces of Gold, on condition they would cease to follow him. The *Moguls* accepted his Offer, and taking what care they could of their wounded Companion, returned back to their Troop.

An. Dom.
1219.
Heg. 616.
Mog. The
Crocodile,

Timur Melic in this manner escaped from his Enemies hands, and easily got to a City of *Carizme* called *Quent*, where he was received with the Acclamations of all the People, who had already been inform'd of the great Dangers he had been expos'd to. They loaded him with Praises and Blessings. His Family came soon after to him with such Joy and Transport as may be much better conceiv'd in Imagination than express'd in Words. His Conduct and Valour were admired not only by all his Friends, but even by his Enemies. Sultan *Abulcair*, *Mehemed* having learn'd that he was at *Quent*, sent to congratulate him on his safe Arrival, and desired him, by Letters full of Esteem and Friendship, to accept of the Government of that City, the Governour of which had been kill'd. *Timur* complied with his Sovereign's Desire; and when the *Moguls* carried the War into *Carizme*, he gave fresh Proofs of his Courage, and resisted them so long, till at last despairing of seeing *Mehemed's* Affairs re-establish'd, he retired into *Persia*, where the Sultan himself was at that time. Sometime after he disguised himself, taking the Habit of a religious Sophy, and retired to the Borders of *Syria*, where he lived privately till the *Moguls* had established themselves Masters of *Persia* and *Tartary*. Then returning into *Persia*, he made himself known to the Prince who then reign'd, to whom he took an Oath of Fidelity, and was by

Mirconde,

Abulcair,
p. 20.

An. Dom. him permitted to retire into his own Country
1219. of Cogende.

Heg. 616.

Mog. The
Crocodile.

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Condemir.

When he was arrived there, he enquired after his Children whom he left at his Departure for *Syria*. He found but one alive, whom an old Servant of his Family discover'd, and whom he himself knew to be his Child by a Mark he had upon his Body. *Batucan* King of *Capsbac*, the Grandson of *Genghizcan*, permitted this Son of *Timur Melic* to make enquiry after his Father's Estate, and to enjoy it. *Timur* assisted him to recover it; but several *Moguls* having got possession of it, it was not very easy to make them restore it: yet he did at last compass it, by which he made all those his Enemies who had usurped any part of his Right and Fortune. These Men found out the Man whom he had wounded in the Eye with the Arrow, and excited him to take revenge on him. And 'tis remarkable after what manner this *Mogul* accomplish'd his Design: One day *Timur Melic* talking with a Prince of the Blood who did not love Fighting and Wars, he asked *Timur* with a scornful Air what were the great Actions he had done. *Timur* shock'd at the Contempt this Prince treated him with, answer'd fiercely; *Prince, the Earth and Seas have seen what I have done, the Heavens and Stars are Witnesses of my Valour, and the World does undervalue it.* These Words which *Timur* spoke, proceeded not from Vanity but Anger, which cost him his Life; for the *Mogul* whom he had wounded being present, and pretending to be displeased with his Answer to this Prince, which he said was not respectful enough, shot an Arrow, and kill'd the generous *Timur Melic*.

Mirconde.

Fadlallah,  
p. 389.

The Oriental Writers have been too brief in not relating all the Particulars of what happen'd

pen'd in the City of *Cogende* after this Hero's Retreat from it. The Esteem they had for him did doubtless engage them to relate his Adventures only, and neglect all the rest. They do not so much as tell us what sort of People they were who inhabited the Country of *Cogende*. They only say that the City surrender'd the next day after *Timur's* Departure ; and that *Elac Nevian*, after having settled all things, went to rejoin *Genghizcan* in *Transoxiana*.

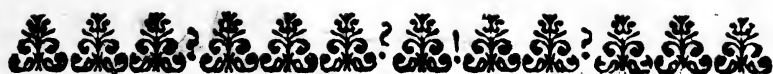
An. Dom.  
1219.  
Heg. 615.  
Mog. The  
Crocodile.



*The End of the Second Book.*







THE  
HISTORY  
OF

GENGHIZCAN *the Great,*

THE  
First EMPEROR of the Antient  
*Moguls and Tartars.*


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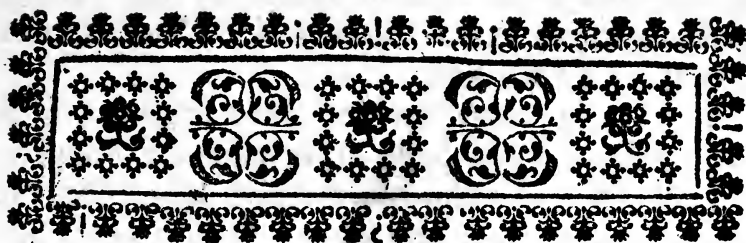
THE THIRD BOOK.



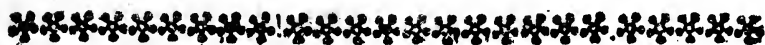


## *The ARGUMENT.*

 *Engghizcan's Wars in Transoxiana. The reducing of the Cities of this Empire to his Obedience. His Pursuit of the Sultan of Carizme. Extent of the Country of Corassana. The Siege of the City of Carizme, the Capital of that Kingdom. The History of Queen Turcan-Catun the Sultan's Mother. An Expedition of Genghizcan to Nacschab, Termed, and Bedacschan. A Grand Hunting of the Moguls. Another Expedition to Nessa, Carendar, and Damegan. Queen Turcun-Catun is taken Captive. Lastly, the taking of Rei, Com, and other Cities of the Persian Hircania.*



## BOOK III.



### CHAP. I.

*Genghizcan's Expedition into Transoxiana.  
The taking of the Cities of Zarnuc and  
of Nur.*



It is said in the foregoing Book that the *Mogul* Emperor took the Road to *Bocara* and *Samarcande*, the Capitals of two great Provinces situate between the Rivers *Jaxartes* and *Oxus*, Countries which were very pleasant, fertile, and full of Towns and Cities; yet there were some little Desarts. This Land was inhabited partly by the famous *Scythians*, whom *Justin* mentions, and partly by the *Bactrians*, whom *Ptolomy*,

An. Dom.  
1220.  
Heg. 616.  
Mog. The  
Serpent.

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\* Otherwise called *Sihon* and *Gihon*.

An. Dom.  
1220.  
Heg. 617.  
Mog. The  
Serpent.

Description of the  
Uzbecks.

Bin Abdal-  
latif in  
Lubbætta-  
varic.

*Arian*, and others speak of. It is called *Zagatay* by the Moderns, *Mauaralnahar* by the *Arabs*, and is now what the *Turks* and *Persians* call the Country of the *Uzbecks*.

It is at present divided into three or four petty Monarchies, who have each an independent Prince of their own; and heretofore it was divided into many more. These petty Sovereigns are descended from the *Mogul* Princes of *Capschac*, of whom *Touschi*, the eldest Son of *Genghizcan*, was the First and Chief. The first of the *Uzbecks* who went out of *Capschac* to establish himself in *Transoxiana*, was *Schaibec*, who made an Irruption into it about *A. D.* 1498. *Heg.* 904. and drove out those that remain'd of the Posterity of *Tamerlain*, who died *A. D.* 1404. *Heg.* 807. These People were called *Ketchebasch*<sup>2</sup>, because they used to wear on their Heads Caps made of Felt; and their Soldiers were called *Teschilbasch*, that is to say, Green-Heads, because they wore a green picked Cap. Their Horses are very lean, but extremely swift. Their Arms are great long Bows and Arrows, Darts, Swords, small Bucklers, and Coats of Mail. The most part of them have thick Arms and Legs, with very disagreeable Faces. They speak in the Nose like the *Chinese*; but they love polite Breeding, and willingly apply themselves to the Sciences and liberal Arts. Their Merchants trade chiefly in the higher *Tartary*, *Muscovy*, and the *Indies*. They carry thither Silks, and a great deal of Manna, which they call *Scherkeft*, which signifies the Milk of a Tree, because this Drug is white. 'Tis a Dew

<sup>2</sup> Felt-Head.

that falls on the Trees, and dropping from their Branches, they reduce it into small Grains, which the People put up into Glasses for Sale. They also sell Sturgeons Eggs, and salted Fish.

An. Dom.  
1220.  
Heg. 617.  
Mog. The  
Serpent.

Genghizcan having reserved to himself the Conquest of the most important Places in this Country, and above all, of *Bocara*, *Samarcande*, *Nur*, and *Zarnuc*, caused his Army first to march towards *Sogdiana* and the River *Oxus*, and past thro several Provinces in his way thither. The first City before which this Emperor stopp'd was *Zarnuc*. He sent, as was his Custom, one of his Captains to the Inhabitants of the City, to offer them all kind of Security and good Treatment, if they would submit to the Conditions he proposed to them; that is to say, to demolish their Castle, and send into his Camp all their young Men who could bear Arms, to serve him in his Expedition. The Captain, whose Name was *Danischemende Hadgib*, spoke to the Inhabitants in the most persuasive Terms imaginable; insomuch, that the principal Persons amongst them were willing to surrender, but the common People and Garrison opposed it: so that the Grand Can was obliged to make his Troops come up and ravage the Countries round about this City. Then the People who were before willing to accept this Prince's Proposals, sent a Magistrate to assure him of their Readiness to submit to him, and offer'd to come to him; but the Emperor judged it better to let these People remain in the City, believing they might engage the rest to submit to him:

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<sup>1</sup> *Danischemende's* Speech is related at length in *Fadlallah*, p. 361.

An. Dom.  
1220.  
Heg. 617.  
Mog. The  
Serpent.

And indeed in a little while the Garison and the rest of the People who were retired into the Castle, resolving to defend it, as they pretended, to the last extremity, suffer'd themselves to be overcome by the Persuasions of the chief of the Inhabitants \*. So they enter'd into a Treaty with the Grand Can, who was contented only to demolish their Castle, and bring into his Camp the Soldiers and young Men of the City.

Reduction  
of Nur.

After which he continued his March towards the City of *Nur*, situate between *Bocara* and *Samarcande*. The Name of *Nur*, which signifies Light, was given to this City, because it enclosed several Places whose pretended Holiness drew from all Parts a great Concourse of People †. The Gates were immediately shut against the *Moguls*, the People flattering themselves that the Sultan would send them Succours, as he had given them hopes he would; but the Governour, either thro Cowardise, or because he believed *Mehe-med* not in a condition to assist them, or that he was corrupted by the *Moguls*, advis'd the Inhabitants to make no defence, and made them consent to do whatever he pleased; upon which he desired the Grand Can to send a General Officer with the Conditions he would grant in case *Nur* would surrender. *Suida Beha-deur* was sent; the Governour presented him with the Keys, and put him in possession of the Place. *Suida* demanded nothing but some Corn

\* *Genghizcan*, after he had reduced this City, gave it the Name of *Cousteuc-Balek*. *Fadlallah*, p. 362.

† A *Turcoman* and Native of *Zarnuc*, guided the Army by a By-Road to *Nur*; and this way has been ever since called the Grand Can's Rout. *Ibid.* p. 392.

and other Necessaries for the Emperor's Troops, which the Inhabitants carried into his Camp in so great abundance, that there was enough to feed the Army even to the Frontiers of the Country dependant on *Bocara*. Besides which, they obliged themselves to pay to the Grand Can annually the Sum of fifteen hundred Crowns of Gold, which they usually paid to the Sultan. This Sum they advanced to him for the first Year<sup>6</sup>.

An. Dom.  
1220.  
Heg. 617.  
Mog. The  
Serpent.



The impatient desire *Genghizcan* had to get to *Bocara*, made him very indulgent to the People of those Towns which he met with in his way; and what caused so earnest a desire in him to get thither, was, because this Place was the Center or Heart of the Sultan's Dominions, and he knew that that Prince was retired thither with the greatest part of his Riches, and therefore he made all the haste he could, hoping to surprize him. But he was deceiv'd, for *Me-bemed* staid not for him, but having left twenty thousand Men to defend the Place, departed, taking with him all that he had most precious, and went secretly to *Samarcande*, under pretence of putting some other Affairs in order; but in truth it was only to seek for a securer Retreat to save himself.

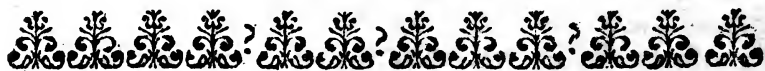
Some counterfeit Letters which fell into his Hands contributed very much to his Flight, being thereby informed that his best Officers would quit his Service; and other Letters writ to the same purpose being dropt amongst his Troops, caused much Disorder. All these Let-

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<sup>6</sup> He asked them what the Sultan's Revenue which he drew from this City amounted to. They told him 1500 Crowns or Dinars; he made them pay them down. And thus they avoided being kill'd and plunder'd. *Fadlallah*, p. 493.

An. Dom. 1220. ters were writ by one of his Officers named *Bedreddin*, who, to be revenged of the Sultan for putting his Father, Uncle, and Brothers to death, sent these Letters to him from *Genghizcan's* Court, whither he was retired. The Emperor permitted him to make use of this Artifice, after having got intelligence that there was a Misunderstanding between the Sultan and the Queen his Mother, and that several Captains had left him to follow that Princess. *Genghizcan* himself offer'd his Assistance to this Queen, and a Settlement in *Corassana*, or in any other Country of his Dominions which she pleased to make choice of; but she would not trust to the Promises of a Prince whom she thought an Idolater. Mean while the *Moguls* encamp'd in the Plain of *Bocara*, where they had continued all the rest of the Winter of the Year 1219.

Heg. 617.  
Mog. The  
Serpent.



## CHAP. II.

### *The Siege of Bocara.*

Abulfeda,  
p. 225.

THE City of *Bocara* was situate in thirty nine Degrees and some Minutes of Latitude, a Day's Journey North of the River *Oxus*. It was an antient City in *Transoxiana*, and there were few more pleasant in the East; and being advantageously situated for Trade, it drew to it the Merchants of all the Nations in *Asia*. The Country which belong'd to it reached from *Oxus* even to the Province of *Samarcande*, which the Antients called *Sogdiana*, and



and was the Boundary of that Province on the North side. An. Dom. 1220.

Besides the Walls of the City which were very strong, it had another Wall without, which was twelve Leagues in compass, and shut in not only the Suburbs, but also many pleasant Seats, and a great number of fine Farms, water'd by the little River *Sogde*, which sprung from a Mountain called *Botom*, situate in the Country of *Fergane*, nine Leagues from *Bocara*. We may easily imagine the antient *Sogdiana* took its Name from this River. Heg. 617. Mog. The Serpent. Abulfarag. p. 442.

In the Month of *March* 1220. the *Moguls* forced this outer Wall, and approached the City. Fadlallah, p. 393. The *Yugures* and the *Chinese* were then in the Year which they call the *Serpent*. It is the Custom of the *Tartars* to give to their Years the Names of Animals, and their Priests form their Predictions according to the Nature and Qualities of these Animals: We must also observe that an Age with them is compos'd but of twelve Years. The Grand Can, accompanied with Prince *Tuli*, encamped his Army before this Place, causing it to be invested on all sides; and then he destroy'd the Suburbs, and began to besiege it in form.

The Inhabitants of *Bocara* found themselves in a strange Consternation, when from their Walls they beheld the prodigious number of Troops that surrounded them, and that *Genghizcan* commanded them in Person. Some were of opinion, desirous to save their Lives and Fortunes, that it was best to submit to the Enemy: But others bravely consulting their Honour and Faith to their Prince and Country, thought of nothing else but how to make a vigorous Defence; and these persuaded themselves that the Place being in a good Condition,

An. Dom. full of all sorts of Provisions, and defended by  
 1220. twenty thousand Men, all experienced Troops,  
 Heg. 617. not to mention a much greater number of the  
 Mog. The Inhabitants who were able to bear Arms, they  
 Serpent.

would be in a condition to resist the *Moguls*, or  
 at least to hinder their Progress a great while :  
 Abulcair, ' But, says a *Turkish* Historian, what did their  
 p. 11. ' Walls avail them? Whatever Forces the Be-  
 ' sieged had, Fortune was not on their side.'

The Troops *Mehemed* had placed in the City  
 to defend it were the Cause of its being lost.  
 They had for their Generals three ' Captains,  
 who did not answer the great Confidence the  
 Sultan their Master reposed in them. And  
 it must be confess'd, that this Prince made  
 a very ill choice of his Generals. These three  
 Chiefs, tho Men of Quality, did one of the  
 basest Actions in the World. Fear took pos-  
 session of their Minds, and without staying till  
 a Blow was struck, they fled out of the City  
 one night with the Troops they commanded,  
 leaving the Inhabitants to the Mercy of their  
 Enemies. But this their shameful Flight was  
 justly punish'd ; for as they were retiring with  
 their Families, and endeavouring to outwit  
 the *Moguls*, in hopes to escape under shelter of  
 the dark Night, their Design was discover'd ;  
 thirty thousand *Moguls* pursued and overtook  
 them on the Banks of the River *Oxus*, where  
 they had a bloody Dispute. The Traitors  
 were defeated, and almost all of them put to  
 the Sword.

Abulfarag. The Retreat of these Troops took from the  
 p. 442. Besieged all Hopes and Courage ; there was  
 nothing to be seen in the City but a general

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' Their Names were *Ghuccan*, *Senegacen*, and *Gusebican*.  
 Con-

Confusion. The greatest part of the inhabitants said, that they must now implore the Grand Can's Clemency, and carry him the Keys of the City: and others, fearing his Cruelty, would have them hearken to nothing but Despair, and advised that all the Inhabitants should destroy themselves and City with Fire and Sword, to deprive the *Moguls* of the Glory and Satisfaction of conquering them. Whilst they were thus deliberating what to do, *Genghizcan*, who was not ignorant of the distracted Condition they were in, caused them to be attack'd on all sides; and whilst the Engines were getting ready to be play'd, all on a sudden they saw the Gates set open, as if *Bocara* had nothing more to fear. At the same time all the Magistrates of the City, the Lawyers, and chief of the Inhabitants came in a Body to meet the Emperor, to whom they presented the Keys, and ask'd their Lives; which were granted them on condition they should oblige themselves by an Oath not to give any shelter or Assistance to the Sultan of *Carizme*, and immediately to put out of *Bocara* all who could be suspected of being in that Prince's Interest, particularly all the military Officers and the Soldiers, whom it was forbidden them to conceal on any pretence whatsoever. They swore exactly to execute all the Grand Can's Orders, and assured this Prince of an eternal Fidelity to him.

So soon as it was known in *Bocara* that they had nothing more to fear, an infinite number of People, impatient to see their new Master, went forth. and *Genghizcan* took possession of the City. As for the Castle, which was strong, all the young People who were displeased with the Agreement made with the *Moguls*, were re-

An. Dom.  
1220.  
Heg. 617.  
Mog. The  
Serpent.  
Mirconde;  
p. 255.

An. Dom. 1220. tired thither, being headed by the Governour,  
 Heg. 617. a brave Man, who resolved to hold out to the  
 Mog. *The* last Extremity, and preserve his Reputation,  
*Serpent.* which was dearer to him than his Fortune,  
 ~~~~~ Life, and Liberty.

Abulfa-
 rage, p.
 443.

The Eastern Historians make no mention of the Manner in which the *Mogul* Emperor made his Entry into *Bocara*. They only say, that he was accompanied by his Son Prince *Tulican*; and that having stopp'd before a Mosque to look upon it, he asked if that were the Sultan of *Carizme's* Palace: and being answer'd by one of the Inhabitants that it was the House of God, he respectfully got off his Horse, and walked on foot. This Action made the *Bocarians* think that Heaven had inspired him with Devotion; but so soon as he was enter'd into it, they were convinced of their Error. He went up into a Gallery, and without the least Respect for the Place where he was, made a Discourse to the People and Magistrates of the City, wherein he told them that they should immediately take care to find means to subsist his Army; that the Country being stripp'd of all things, his Troops had suffer'd much, and that therefore they should make haste and set open their Magazines. Then he descended, and went out of the Mosque.

Fadlallah,
 p. 394.

Mirconde,
 p. 255.

All the People of *Bocara* hastened to execute his Orders. They ran to their Magazines, but they found them already open'd; for the *Moguls* were no sooner enter'd the City, but they began to show their Power by making themselves Masters of all the Provisions. And so great a number of their Cavalry enter'd the Place, that they could scarce find room to lodge their Horses in; and all the Stables were so full, that

that they were obliged to put some of them in-
to Places very unfit for such Uses.

A certain Historian deploras on this occa-
sion the Fate of the learned Men in *Bocara*.
After having related the servile Offices the E-
nemies obliged them to perform for them;
'The *Moguls*, says, he, made Stables of the
'Libraries, they threw down the Books, and
'by an unexampled Profanation, the Leaves of
'the glorious *Alcoran* served for Litter to their
'Horses, and were trod under foot.' The

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.

The pre-
tended
Profana-
tion of the
Alcoran by
the Mo-
guls.

good wise Men comforted themselves for these
Disorders with the Consideration that it was
the Will of Heaven, and must be submitted to.
And one amongst them answer'd a Doctor who
complain'd as he was talking with him, *That it*
is requisite they should suffer Misfortunes without
murmuring, since it is the Wind of God's Anger that
blows upon them. All the Populace were incon-
solable; and tho the Belief of Predestination
generally comforted the *Mahometans* in their
Misfortunes, yet they appear'd now unable to
govern or moderate their Resentment.

When *Genghizcan* had provided for the Sub-
sistence of his Troops, he retired to his Tent,
where he repos'd himself for some days, to give
time to his Soldiers to refresh themselves. This
Prince loved to speak in Publick, because in
the beginning of his good Fortune he had suc-
cessfully experienced the Power of his Elo-
quence. He caused the principal Men of *Bo-
cara* to be call'd together. The Magistrates,
Lawyers, Priests, the Antients, and chief *Ma-
hometans* made haste to know his Pleasure. They
placed themselves round about a kind of Tri-
bunal or Pulpit erected for him in a Field:
which the Grand Can ascending, began his
Oration with praising God, and a particular

Mirconde,
p. 256.

Fadlallah,
p. 395.

An. Dom. detail of all the Favours he had received from
 1220. him. After which he represented to his Audi-
 Heg 617. tors how great God's Anger must be against
 Móg. The them by reason of their Sultan's Crimes, whom
 Serpent. he accused of Treachery and Breach of Faith.

Abulfarag. But, added he, *the most detestable Action of all he*
 p. 443. *has done, and what will the most astonish Posterity, is*
the Murder committed at Otrar by his own Order
upon the Persons of my Ambassador, and the Mo-
gul Merchants. Otrar has already felt my Ven-
geance; and the perfidious Gayercan, who was
over-faithful in executing the unjust and barbarous
Commands of the King of Carizme, shall soon lose
his Life in the Chains in which I have kept him Cap-
tive. He finish'd his Discourse with telling
them that God had chosen him to punish Mehe-
med for all his Cruelties, and at the same time
to clear the Earth of him and all other Tyrants.
At this Period of his Discourse he stop'd, to
give time for the Interpreters to explain what
he had said to the Carizmeans.

Id. p. 443. After he had a long time entertained them on
 the Subject of their Monarch's Crimes, and
 how little they were obliged to that King for
 having drawn that War upon them, and boasted
 of the intimate Communication he pretended
 to have with God, and the Authority he had
 by Inspiration received from him to govern all
 the Kingdoms of the Earth, he at last came to
 the Point for which it is most probable he had
 called them together. He testify'd the Satis-
 faction he had received from the Inhabitants of
 Bocara, in their having voluntarily and without
 Compulsion furnished his Army with all things
 they wanted; but he added, that this Action
 was but a slight Proof of their Obedience and
 Good-will to him, and that it was only to try
 them that he had order'd them to give his
 Troops

Troops something to subsist with, which his Soldiers could easily have taken without asking their leaves. *But now, said he, I shall require of you a much stronger Proof of your Obedience. It is my pleasure that you discover to me all the Treasures you have hid, and that you immediately put it all into the hands of my Officers. Neither is this all; I expect you do not shelter or conceal any of the Sultan's Friends, or any belonging to him. And as you perform this last Command of mine, so I shall judge of your good or ill Will to me; and this I shall look upon as an assured Testimony either of the one or the other.* His Harangue thus ended, he dismiss'd them, and they prepared to obey him, tho in secret they deplor'd their wretched Condition.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.
Mirconde,
p. 256.

The Grand Can nominated several Officers to receive the Riches they brought; but he commanded them to execute his Orders without Violence, and not to require of the Inhabitants more than what they could readily furnish. This City being a Place of great Trade, there was abundance of Gold, Silver, and precious Stones, without mentioning rich Gold and Silver Stuffs, which Luxury and Plenty had render'd very common. One part of these Treasures were carried into the Royal Treasury, the Officers had the rest, and the Soldiers enriched themselves.

The Inhabitants of *Bocara* had been contented with their Misfortunes, if they had been quit by losing all their Effects, because they might in time have got something again; but these poor People became yet more miserable, and their good Nature compleated their Ruin. *Genghizcan*, as has been before related, had ordain'd that they should not conceal any Officer or Soldier belonging to the Sultan; the greatest part

An. Dom. 1220. part of the Inhabitants obey'd him: yet some others, persuaded that it was not difficult to evade the Rigour of this Order, neglected to execute it, and kept concealed in their Houses such of Relations or Friends as belong'd to the Sultan's Army. The *Mogul* Officers discover'd and inform'd the Emperor of it, who giving vent to his Rage, commanded that the City should be laid in Ashes. The *Mogul* Soldiers willingly undertook this Employment, and all Parts of the Town were strait on fire, the greatest part of the Building being made of Wood, because of the difficulty of getting Stone in the Country round *Bocara*. Thus this great City, which in the Morning of this fatal Day might justly pass for one of the most beautiful in all *Asia*, was in the Evening nothing but a sad heap of Cinders and Ruins. All that it had most valuable was destroy'd; and all the Houses became a Prey to the Flames, except some public Buildings, such as the Mosques and Caravansera's, which were made of Bricks.

Heg. 617. Mog. The Serpent.

The burning of Bocara.

Fadlallah, p. 295.

Abulfarag, p. 444.

Mirconde, p. 256.

Altho the Grand Can had laid siege to the Castle so soon as the City had open'd its Gates to the *Moguls*, he was not yet Master of it. It is true, the Desire of plundering the City had made the Troops less vigorous in their Attacks of it. The Walls were excellent good, and defended with good Towers; and the Besieged, animated by the Misfortunes of their Country, employ'd all their Efforts to defend themselves: yet this Fortress, after the burning of the City, being hard press'd, and attack'd by a great number of Troops, and even by the Inhabitants of *Bocara* themselves, whom *Genghizcan* forc'd to serve him, could not hold out long. The Governour seeing himself and Friends overwhelmed with Pots thrown in full of Naphta and

and Fire, and the Gate of the Castle in Flames, surrender'd at Discretion. He was made a Prisoner of War with all his Garison. They took away the Lives of all the Gebbarans belonging to the Sultan; that is to say, of all the great Officers. There were many of them in the Castle; *And these, says Fadlallah, were the Heroes who boasted of being so nimble and so expeditious to execute their Master's Orders, that they felt not the Earth on which they trod.* Genghizcan would not leave any thing behind him in this Country that could make him uneasy, or employ any of his Troops to keep; therefore he demolished the Castle.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.

Fadlallah,
p. 295.

Nevertheless *Bocara* was rebuilt soon after Genghizcan died, by Order of *Ostai* his Successor in the Empire. The happy Situation drew fresh Inhabitants to settle there; and this City was as much esteem'd after its Re-establishment, as it was before its Ruin, the Country being full of fertile Plains which produced abundance of all good things.

Abulfeda,
p. 226.

The Princes *Zagatai* and *Ostai* having rejoind the Emperor their Father before the Burning of the City, render'd him an account of their Expedition to *Otrar*; and he testify'd to them how well he was satisfy'd with their Conduct.

The City of *Bocara* was the more regretted, because all Arts and Sciences had flourish'd there as much as in any Place in the World. Several learned Men had render'd it famous; amongst whom was the learned *Avicen*^s. This Philosopher follow'd the greatest part of his Studies in the University which in his

^s *Bocara*, a City famed for the Sciences, where *Avicen* studied, who was a great Philosopher and Physician.

An. Dom.
1220.

Heg. 617.
Mog. The
Serpent.



time was in this City ; but he was born in another Place in this Country, in a Town named *Afhana* *. He says himself that he learn'd the Alcoran and Humanity at *Bocara*, which he perfectly knew before he was ten Years old ; and that in fine, having learn'd Arithmetick, he apply'd himself to the Mathematicks, which he began by the reading of *Euclid*. After which he gave himself to the Study of Philosophy, Physick, and Theology ; in which he made so great Progress, that he was Master of all the Sciences at eighteen Years of Age : That after his Father's Death he went to Court, to which he was called, having gained a great Reputation ; that he there obtain'd Places of Trust, and was so much esteem'd by his Prince, that he became his chief Minister ; yet ceased not to pursue his Studies.

Bin Cali-
can in Va-
fyata-
layan.

He died at *Hamadan*, An. Dom. 1036. Heg. 428. aged fifty eight Years, or thereabouts, according to the Lunar Computation made by *Bencafem* an Astronomer, compared with the Solar. The Orientals assure us that *Avicen* did publish more than a hundred Volumes both in Prose and Verse ; and they say that his Works were called *The Glorious Works*. They also observe that he extremely loved Wine and Women.

* *Afhana*, *Avicen's Country*.



CH A P. III.

The Siege of Samarcand.

SOMETIME after the taking of *Bocara*, Abulcair, p. 20. Prince *Touschi* arrived to join the Grand Can his Father, whom he found within a day's Journey of *Samarcand*, in a Place where the Army had lain encamp'd the latter End of the Month of *May*. The Prince gave him an account of his Expeditions, and forgot not to praise the Conduct of *Elac Nevian*, who accompanied him. The Emperor show'd all the Joy imaginable at the Prince's Return to him, and looked very kindly upon *Elac*. He consulted with them about the Siege he design'd; and 'tis said that he follow'd the Advice they gave him, and that it was of great use to him.

Samarcand was at that time the Capital Bio Arab. of Transoxiana. This City had always been schah. held in great Estimation. This Place the Chinese, who have no *R* in their Alphabet, called *Samahania*. 'Twas the *Maracandis* of *Pliny*, *Strabo*, and other Antients. It was seventy Furlongs round, that is to say, about three French Leagues. In the Days of *Alexander the Great* it was more than twelve Leagues in

* *Quarto die ad Urbem Maracandem perventum est; 70 Padiorum murum complectitur. Quintus Curtius.*

An. Dom. 1220. compass. It was wall'd round as well as *Bocara* when the *Moguls* laid siege to it, with this Difference, that the Walls of *Samarcand* were much more regularly built, and had more Fortifications than those of *Bocara*. It had twelve Gates a League distant from one another. These Gates were made of Iron, and at every two Leagues there was a Fort able to hold a great Body of Troops for the Security of the Place. The Walls were likewise fenced with Battlements and Towers, to fight under shelter, and were surrounded with a very deep Ditch, thro which an Aqueduct was laid that carried the Water from a little River in leaden Pipes, which convey'd it into all Parts of the City of *Samarcand* in such a manner, that there was not a great Street but what had Water running thro it, or a House of any consequence without a Fountain. Besides this, there was a rising Ground from whence several Rivulets descended, forming Spouts and Cascades of Water, which served to adorn their publick Places, and please the Eye. The Inhabitants were very curious to have fine Gardens, and every House had one belonging to it.

Heg. 617.
Mog. The
Serpent.

Mehemet
Nisavi in
the Life of
Gelaled-
din.

Jacut Ha-
mayi in
Golius.

In this great City there was an Inclosure called the inner City, which had four Gates, but the Walls were defenceless. The principal Mosque of *Samarcand* was within this Enclosure, as also the Palace where the Prince used to reside.

Jacut reports, that when one went to the top of the Fortrefs to view the City, one could see nothing but Trees and the Roofs of some Houses; which is not at all surprizing, since in this great Circumference of Land that these Walls enclosed, there were plow'd Lands, Fields, and an infinite number of Gardens, nay even Moun-

Mountains and Valleys. There are some Authors who pretend that this City was built by *Alexander* the Great during the time of his Conquests in *Transoxiana* and *Bactriana*, and that he gave it the Name of *Alexandria*. But this Opinion has little grounds to support it, as has also that of an Eastern Author, who imagined it to have been built by a King of *Arabia Felix*, called *Tobai*; for that City was built before *Tobai*, who was of the Family of *Tabateba*, as *Hezarfen* assures us in his *Universal History of Asia*. It was standing before *Alexander* the Great's time; and the Arabian King *Tobai* did only build one Gate, yet called the Gate of *Kesch*, on which was long time seen a Plate of Iron, with an Inscription engraved in *Houmarite* Characters, which is the antient *Arabick*, witnessing its Antiquity. *Samarcand* was the Seat of the great *Tamerlain's* Empire about a hundred and forty Years after its being taken by the *Moguls*; and this Prince made it one of the finest Cities in the East, tho it was not quite so large in its Extent as before. He afterwards built a City which he called *Damas*. During his Reign, in digging up some of the Foundation of the Walls, they found Medals with *Cusique* Characters upon them; a Circumstance which must make us conclude that a *Mahometan* Prince rebuilt this City.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.

Quintus
Curtius.

Hezarfen
in the
Tangih, a
Univer-
sal History
of Asia.

Abulfeda's
Geography.

Bin Arab-
scab's Hist.
of Tamer-
lain.

The *Mogul* Emperor was not inform'd time enough of the Sultan's being retired into *Samarcand*; for which reason he could not prevent his Retreat thence, nor overtake him in his Passage into *Corassana*, whatever Forces he had sent after him: He therefore thought no more of any thing but making Preparations for this Siege; which he supposed would take up

Mirconde,
p. 260.

An. Dom. 1220. up much time ; and in truth, the great number of Soldiers that were in the City, the abundance of Provisions which he had not been able to hinder them from getting in, altho the *Moguls* had seized of abundance of Places from whence they could much annoy the Inhabitants, the Strength of the Walls and the Ditch, all seemed to promise a long Resistance.

Mirconde, p. 260. *Mehemed*, not doubting but this City would be besieged by the *Moguls*, had caused Troops to enter into it to the number of one hundred and ten thousand Men, sixty thousand of whom being *Turks*, had Commanders of great Renown ; and the others, says *Fadlallah*, were all of those brave *Tagis*³, each of whom upon an Exigence would not have shrunk back or trembled at the Sight of an angry Lion, or an Elephant in Fury. Besides these Troops there were twenty of the biggest and strongest Elephants, and so great a quantity of People, both Inhabitants of the City, and those who were retired into it for their Safety, that the Place, tho of so great an Extent, could hardly contain so many Men.

Genghizcan being arrived before *Samarcand*, caused the Place to be view'd, and then form'd the Siege, giving his Orders to his Lieutenant Generals, and marking out himself the Posts they should place themselves at ; and when the Engines were ready, he caused several Places to be attack'd at the same time, to frighten the Besieged. They sustain'd these Attacks with much Courage ; and some of their best Troops sal-

Abulfarag.
p. 444

³ *Tagie* signifies a *Turcoman* according to *Fadlallah* ; but according to the *Persian* and *Turkish* Dictionary writ by *Nimet Allah*, they were the natural born *Persians* who could not speak the *Turkish* Language.

lied out with so much Bravery and Resolution, that they overthrew all they met with ; and had already kill'd a great many of the *Moguls*, when they perceiv'd that fresh Troops ran from all Parts to the Besiegers Assistance, upon which they retreated in good Order into their City with a great many Prisoners. Their Success in this Sally encouraged the Besieged to make others every day, in which sometimes one side, and sometimes the other, got the better ; so that in a short time a great many brave Men were kill'd on both sides.

An. Dom. 1220.
 Heg. 617.
 Mog. The Serpent.
 Zehebi Samarcandi in his In-rikhab Salatine.

One may judge by these Beginnings that the *Moguls* must have experienced in this Enterprize all the Difficulties that the Besiegers of any Place could meet with from a City that was very strong, and well provided, if the Spirit of Discord had not crept in amongst the Besieged. But so many sorts of People of different Nations as were in that City, could not agree ; and a Misunderstanding, rather than Fear, divided them into two Parties, one of which were for surrendring the Town, to avoid being plunder'd and put to death, which it was certain they would have been, if the *Moguls* got it by Storm ; and the others, of which *Alub-can* the Governour of the Place was the chief, trusting to the Number and Valour of the Garison, rather than to the fair Promises of the *Moguls*, were of opinion that they should continue to defend it to the last Extremity, for their Sultan's Honour, and the Preservation of their Religion.

Condemir.
 Abulcair, p. 20.

These two Parties not being able to unite in Opinion, ceased to act together. The Governour, who was possess'd of the Castle, fortify'd himself and Friends in the best Posts in the City ; and those that were inclined to yield, seized

An. Dom. seized upon one of the Gates, to have the Free-
 1220. dom of treating with the Besiegers if they
 Heg. 617. thought fit, without the Consent of the rest.
 Mog. The This Party was headed by the Cady and Musty
 Serpent. of *Samarcand*, with several Lords who were
 Abulfa- fallen out with *Alubcan*, and who being most
 rage, p. of them Natives of this Country, were desirous
 445. to preserve their Estates.

Condemir. The Cady and Musty were nominated by
 this Party to go to the Grand Can in their be-
 half, to try to obtain of him an honourable
 Composition. After they had saluted him, he
 asked them what was their Business. Then in-
 terceding for the rest of the Besieged, they
 besought him to pardon them the Resistance
 they had made, to which they were obliged
 by the Fidelity they owed their Sultan. And
 to the end the *Mogul* Emperor might not re-
 proach them for being false to their Duty, they
 told him that they had not come to make him
 these Offers, if they had not found themselves
 constrain'd to it by a superior Power, which
 had convinced them that it was God's Pleasure
 they should submit to the great *Genghizcan*,
 whose Clemency they now implored, promi-
 sing an entire Submission to him, both for them-
 selves, and for all those their Friends who were
 in the City.

Altho *Genghizcan* had received the Cady and
 Musty with much Civility, yet he did not grant
 them all they demanded : And perhaps he had
 refused them all, had he not fear'd that De-
 spair might re-unite their Minds, and inspire
 them with Resolution enough to defend the
 Place to the last Extremity, which would have
 render'd the taking of *Samarcand* very uncer-
 tain, and consequently have been a great hin-
 drence to his other Designs. He only granted
 Life

Life and Fortune to the Cady and Mufty who brought the Message, and to all those of their Party ; but he would not allow any Favour to those of the contrary Party, whatever intreaty the Cady and Mufty made use of to prevail with him to comprehend them in the Capitulation. He sent Commissaries with sufficient Troops to take possession of the Gate * which they were to deliver to him, with Orders to spare the Lives of all those whom the Cady and Mufty protected. All who were of their Party came together to them at their Return ; after which they were distributed by hundreds in the Fields, and number'd, amounting to more than fifty thousand Persons.

An. Dom
1220.
Heg. 617.
Mog. The
Serpent.



Mean while the Governour held those Places in the City that were most difficult of Access, believing that the Resistance he was able to make, would procure him better Terms than what he was otherwise to expect ; for he very well knew that *Genghizcan* had resolved to give him no Quarter, and therefore he prepared to make him change his Resolution, or to die gloriously for his Master. The *Moguls* attack'd *Alubcan*, who sustain'd their Assaults with extraordinary Courage. For four Days they could not force him to yield ; but the fifth, seeing they had taken all the other Posts but that which he in Person defended, he resolved either to perish, or deliver himself out of the Danger he was in, by running a generous venture, which was to open himself and Friends a way thro the Enemies Army with their Swords. He communicated his Design to the chief Offi-

* This Gate was called the Gate of the *Mosque*. *Abulcair*, p. 21.

An. Dom.

1220.

Heg. 617.

Mog. *The*
Serpent.

Mirconde,

p. 262.

The taking
of Samar-
cand.

cers of the Troops he had left with him. They approved of it, and promised to execute whatsoever he commanded them to undertake. And their Circumstances requiring Speed, and their Safety consisting in their Diligence, the Hour was fixt in which he thought it most proper for them to make the Attempt. A thousand chosen Horsemen, who carried nothing with them to incumber them, well mounted, got ready to attend their Commander; and at a Signal he gave them, they broke thro the *Moguls* Camp, whom they surprized, and in spite of them escaped.

The Soldiers who remain'd in the City being inform'd of the Governour's Retreat, lost all Courage, and the *Moguls* were soon Masters of the Place, which they plunder'd, ruin'd the Walls, and put to the Sword thirty thousand Men who remain'd of the Garison, which had been drawn out of certain Tribes of *Turks*, who had before been Subjects to the Sultan's Mother, and amongst whom the Prince of *Cangouli* was found, with five or six petty Princes. They made all People, both Men and Women, go forth of the City, whom they would make Slaves of. The Tradefmen, who were at least thirty thousand in number, were distributed amongst the Princes, Generals, and other Officers of the Army. The rest of the Inhabitants were pardon'd, on condition they should furnish two hundred thousand Dinars, or Crowns of Gold, for their Ransom; and then the Soldiers were order'd to give over plundering, after they had loaded themselves with the Spoils. Yet whatever Grief and Resentments the Inhabitants felt to see their City thus pillaged, they could not but be sensible of some Pleasure that they were permitted to live still with their Families and Friends,

Friends, and to enjoy what their Enemies could not carry away. The Reduction of *Samarcand* was the more pleasing to *Genghizcan*, because he did not expect it so soon. He put the City into such a Condition as he thought fit; and after having reposed his Troops for some time, giving Rewards to those who had deserved them, he prepared to execute other Enterprises. At this time, and without the City of *Samarcand*, in a Place called *Gheucferai*, *Gayercan* the Governour of *Otrar*, was put to death by the Grand Can's Order.

An. Dom. 1220.
Heg. 617.
Mog. The
Serpent.



The City of *Samarcand*, according to *Ulugbeg*, who was Sovereign of it, was in forty Degrees of Latitude, situate in the antient *Sogdianna*; for the Province itself, and the River that waters it, are at this day called *Sogde*. It was built on the South side of the River, the Water of which, as we have said, was distributed by Canals and Pipes all over the City. It ran along the Outside of the Walls of *Samarcand*, and render'd the Country very pleasant, and the Walks very agreeable. Its Banks were planted thick with Fruit-Trees, which yielded a great Revenue; one part of the Fruits belonging to certain *Magi*, to whom it was given, on condition they should take care to observe whatever pass upon this River; for which reason they dwelt along the Banks of it Winter and Summer.

Situation
of Samar-
cand.
Ulugbegh's
Geograph.
Abulfeda's
Geograph.

At present *Samarcand* is considerable, not only because of the Advantages I have been speaking of, and of the Beauty of its publick Buildings and Market-Places, which are built and paved with very fine Stones fetched from a Mountain called *Cubac*; but also because of its Commerce with *Great Tartary*, *India*, and *Persia*, from whence they bring all sorts of Merchandize.

Jacut in
Golius.

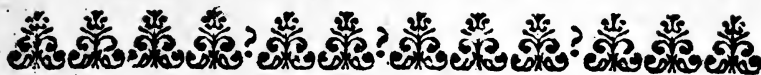
Abulfeda's
Geograph.

An. Dom. 1220. Besides, this City furnishes *Indostan* with the best Fruits, which they eat both green and dried. Of these the Inhabitants drive a great Trade; and 'tis from these Gardens those excellent Melons are gather'd which are used in *India* in the depth of Winter at the great Lord's Tables. They also make Silk-Paper in this Place, the finest in the World*. The *Turkish* Letter which was sent to the King of *France* in the Year 1675. by the King of *Persia*, was writ upon Paper made in *Samarcand*; and that which he commonly writes his Letters upon, is made at *Esterabad*, and is called *Abadi*. In fine, there is in *Samaroand* a famous Academy of Sciences. An *Uzbek* Prince⁶ is at present Lord of this City; and tho he is not so potent as his Predecessors, yet he is much greater than the Cans of *Balc* and *Bocarra*, who are also *Uzbeks* as well as he. These three petty Princes are almost always at war with the King of *Persia*, and are leagued together against him.

* Fine Silken Paper at *Samarcand*.

⁶ The *Uzbeks* are Sovereigns of *Samarcand* at this present time.





C H A P. IV.

Genghizcan sends thirty thousand Men under the Command of three Generals, to pursue the Sultan of Carizme. Their Journey thro Corassana. The Death of Sultan Mehemed King of Carizme.

WHEN the *Mogul* Emperor was going to besiege *Samarcand*, he was inform'd of the Sultan of *Carizme*'s being fled thence by the way of the River *Oxus* towards the Country of *Termed*. He immediately sent a Detachment of thirty thousand Horse to pursue him; and these Troops being led with extreme Diligence by able Officers, fill'd all the Countries with Dread, which the *Moguls* had any cause to fear, and broke all the Measures of the Sultan and his Son Prince *Gelaleddin*. These Troops were commanded by *Hubbe Nevian*, *Suida Behadeur*, and *Emir Touquer*, each of whom held the Rank of Princes amongst the *Moguls*. The Emperor, that they might be the less embarrassed in their March, gave to each of them but one Toman, that is to say, ten thousand Men, and order'd them not to go so far asunder, as to be unable to join each other soon upon occasion, and to live together in a perfect Union. And this is the Substance of the Orders they received from this Prince.

An. Dom.

1220.

Heg. 617.

Mog. The

Serpent.

Genghiz-

can's Or-

ders to his

three Ge-

nerals.

Zahaby in

Intikhab-

salatin.

‘ Go, said he, go with all speed, use all your Endeavours to overtake the Sultan, seize upon his Person, and bring him to me. If any Prince, Friend or Enemy, offers to aid him, enter his Country and punish him ; but commit no Acts of Hostility, and do no injury to those who yield to you, and will be my Friends, unless they afterwards turn to be my Enemies. In this case chastise them severely, and give them no Quarter. And when I have taken *Samarcand*, I will pursue the Sultan’s Children wherever they dare appear. I will even pass over the *Oxus* to break whatever Measures he takes. Go then and search on all sides, without sparing either your Time or Pains. Do all that is necessary for my Service, raise Troops if there be occasion ; and if you meet with the Sultan in any part of *Persia*, penetrate into it, even to *Derbende* in *Georgia*. If any Princes oppose you in your Passage thither, force your way, take their Countries, and come and rejoin me in mine by *Capschac*, and by the other Roads which you will find to the Northward of the *Caspian* Sea, which you must bring under my Command.’

These three Generals, after having taken leave of the Grand Can, went away at the Head of their Troops in the Month of *June* in the Year 1220. Led by a false Report, they marched towards the Frontiers of *India*, and passing the *Oxus*, enter’d into the Country of *Balc*, where they made a very exact search after the King of *Carizme* ; but not being able to get any News of him, they took Guides, and drew towards *Corassana*. The General *Touquer* advanced still towards *India*, and the two others turned short towards *Herat*, the Capital

tal of *Corassana*. The Prince *Eminmalec*, the Governour of this City, a Relation of the Sultan, was surprized at so sudden an Invasion; and finding he was not in a condition to defend himself, he chose to submit. He sent an Officer to meet *Hubbe Nevian* and *Suida Behadeur*, to treat with them. The Officer promis'd that the City should furnish their Army with all they had need of, and even pay them some Contributions. The Treaty was concluded, and punctually perform'd by the Inhabitants; for which reason the *Moguls* did not commit any Disorder in the Country of *Herat*, and went forward, without making any stay, towards the City of *Zave*.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.

Herat, the
Capital of
Corassana,
surrenders
to the Mo-
guls.

Touquer sometime after having left the Frontiers of *India*, arrived in the Country of *Herat*, where he committed some Acts of Hostility, not knowing, or pretending not to know that the Governour had submitted to his Collegues. This Proceeding obliged the People of the Country to defend themselves. The Prince *Eminmalec* sent a Man to the two other *Mogul* Generals to inform them of the ill Treatment he had met with. In the mean time, some Troops went out of the City, and join'd themselves to the Country People who had taken Arms, which together made an Army so superior to *Touquer's*, that he was beaten, and received a Wound in the Croud, of which he died. So that when the Officer whom *Hubbe Nevian* and *Suida Behadeur* sent to inform him of the Treaty made with the City, arrived, he only served to conduct the Remainder of his Army to the Place where the other Generals were.

When *Hubbe* and *Suida* were come to *Zave*, *Fadlallah*, they demanded Refreshments; but the Inhabitants shut the Gates against them, and would

P. 396.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.



The taking
of the City
of Zave.

Ibn-elouer-
dy's Geo-
graphy.

Mirconde,
p. 263.

grant them none. The *Moguls* who were now in want of Victuals, sent to entreat the Governour of the City not to refuse them; but whatever Prayers and Offers they made him, they could obtain nothing: which so much incensed them, that they immediately prepared to take the Place, which the Soldiers did with the greater Fury, because they were promised the Plunder of it, and had already suffer'd great want of Provisions. Thus, notwithstanding all the Resistance the Besieged could make, the *Moguls* took the City in three days time, tho not without the Loss of a great many Men: But this Loss made them so furious, that they put to the Sword all that fell into their hands, and then plunder'd the Houses, and seized of all they could carry away.

Zave was a City of a moderate Bigness, situate between *Herat* and *Nischabour*, in thirty five degrees twenty minutes of Latitude. Several famous Men were born in this Place.

The *Moguls*, after having reposed themselves for some days, marched towards *Nischabour*, on Advice given them by a Spy that the Sultan was enter'd there. They sent some Scouts before to observe the State of Affairs, and desired that above all things they would make it their business to learn some News of the King of *Carizme*, and to inform themselves whether he was still in that City, or if gone out of it, what Road he had taken, and where he could be. These *Moguls* were no sooner got into *Nischabour*, but they were discover'd, and the reason of their coming guess'd at. The People used them civilly, and deputed three Persons of Quality, who were related to the Sultan, to go to the *Mogul* Generals to treat with them.

These

These Deputies had full Power given them to offer what Conditions they thought fit, without the fear of being contradicted; and after having in the Governour's Name made their Offers of Submission, they promised to give all the Money that was demanded, with all sorts of Refreshments the *Mogul* Army had need of, and even obliged themselves to pay Tribute to the Grand Can, and not to assist or succour his Enemies. On these Conditions the Inhabitants yielded, and received no Injury; they even obtain'd of General *Hubbe* a Guard to secure them from the Insults of the *Tartars* who might come after him. What had happen'd to the Inhabitants of *Herat*, made them use this Precaution. All things thus agreed, the Deputies of *Nischabour* made no difficulty to confess that the Sultan had been in their City, but assured the Generals that he was gone out of it with design to go to the *Persian Hircania*, or *Yrac Agemi*, a Country antiently inhabited by the *Parthians*; which he was persuaded to do by the Prince *Amededdin*, who accompanied him. They added, that this *Amededdin* was Son to the Vizier *Rucneddin*, Prince of *Yrac Agemi*, one of the Sultan of *Carizme*'s Sons: That being desirous to return into *Persia*, where his dearest Companions were, and he had been used to live, he had persuaded his Grandfather, over whom he had a great Ascendant, to retire thither, and leave *Corassana*; telling him that the Province of *Yrac* abounded with Men, and that he might easily raise a great Army there, and being assisted by his Father *Rucneddin*, he would be furnished with all things necessary, and soon be in a condition to revenge himself upon *Genghizcan*.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpens.

But

An. Dom.

1220.

Heg. 617.

Mog. The
Serpent.Golius in
his Notes
upon Alfer-
gani.

But *Amededdin* deceived the King and himself, and could not have given worse Advice ; for *Trac* was not by much so powerful a Country as *Corassana*, which he perswaded him to quit. *Corassana* contained the most populous Cities, and those Provinces of *Asia* that were the most beautiful and rich. The antient *Aria*, so celebrated for its Fertility, was but a Part of it ; *Bactriana*, which was no less populous, nor less in extent, or plentiful, was another ; and the antient *Parapomisa* made up but the least part of it, according to the Limits *Abulfeda* gives to *Corassana*.

Abulfeda,
p. 209.

He bounds that Province on the West Side with *Jurgiana*, which was the *Margiana* of the Antients, and with the great Desert which separates it from the Province of *Trac Agemi*, which is also called the *Persian Hircania*, or the mountainous Part of the Country of *Parthia* ; he confines it on the South with the Province of *Comus*, which was the *Comisena* of *Ptolemy*, and by the Desert which separates it from *Persia* properly so called : he places on the East of it *India* and *Segestan*, which *Quintus Curtius* calls the Country of the *Sustanians* ; and, in fine, he says, that on the North it is environ'd by *Transoxiana* and *Turquestan*.

Baceusy's
Geograph.

Some others report, that its Frontiers extended even to *Sogdiana* ; which proves that the Country of *Corassana* was of a vast Extent. It had often had the Title of a distinct Kingdom, of which *Balc* had in times past been the Capital. *Nischabour* had also been so in its turn ; and in later times *Scha-Ismael* order'd that *Meschehed* should be so. The *Uzbek* Princes at present possess the best Part of *Corassana*, and the rest is under the King of *Persia*.

The

The Sultan of *Carizme* having left *Nischa-*
bour, went to *Bestam*, a very pleasant and strong
 City, situate in *Tabarestan*, in thirty six Degrees
 twenty Minutes of Latitude. At his Arrival
 there, he sent for the Emir *Omar*, one of the
 Stewards of his Household, and Native of this
 Country, to come to him in the Castle-Hall.
 He shew'd to him ten Coffers which were
 sealed up with the Royal Signet, asking him
 if he knew what they contain'd. The Emir
 answer'd, No. Well then, said the Sultan,
 they are fill'd with Jewels, amongst which
 there are several of an inestimable Value. The
 King said, moreover, that no Man in the
 World, except two who were there present,
 knew what was in those Coffers. Then he or-
 der'd him to see them carried to the strong
 Fortrefs of *Ardahan*, which *Omar* immediately
 saw done.

An. Dom.
 1220.
 Heg. 617.
 Mog. The
 Serpent.
 Abulfeda,
 p. 207.

Mehemed
 Nisani in
 the Life of
 Gelaled-
 din.

Mehemed raised some Troops at *Bestam*, and
 continued to levy Men all the way, even till
 his Arrival in *Persia*; and likewise got toge-
 ther some Troops of Soldiers whom the *Moguls*
 had dispersed. And being in *Yrac-Agemi*, he
 stopp'd in *Maradoulet-Abad*, a Place dependant
 of *Hamadan*, where *Rucneddin* his Son, to whom
 he had given this Country, came to meet him
 with some Troops; which being join'd with
 those the Sultan had levied in the way, made
 above twenty thousand Horse. During this
 time the *Mogul* Generals having got News of
 this King, marched after him, pursuing his
 Steps; and made so great haste that they sur-
 prized him at *Farzine*, some little time after he
 was gone out of *Maradoulet*. They cut to
 pieces the best part of his Army, and the Re-
 mainder fled. *Rucneddin* himself fled as far as
 the Frontiers of *Quirman*. Yet the Sultan e-
 scap'd

Jacut in
 Golius.

Fadlallah,
 p. 396.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.



scaped from the *Moguls*, and retired by several By-ways with a small number of Officers into *Guilan*, and from thence to *Estedad*, a Place much esteem'd for its Situation, the strongest City of *Mazandran*, and the most difficult to besiege, because an Army could not come near it but by very narrow Passages. He so well concealed the Place of his Retreat from his Enemies, that they were obliged to send out Parties on all sides to get News of him: But at last a Lord of that Country, to be revenged on the Sultan, who had put his Uncle to death, headed a small Detachment of *Moguls*, and at last discover'd the Way the Prince had taken. Then he advanced almost to *Estedad*, where some Peasants told him that the King of *Carizme* was in a Town near the *Caspian* Sea, where he every day assisted at the publick Prayers which the Imam made in the Mosque at the usual Hours. One Historian writes that this unfortunate Sultan melted into Tears when he heard the *Alcoran* read, and that he made many ardent Vows to Heaven, and promised with a loud Voice, punctually to observe these Vows, and to govern his People with as much Gentleness as Equity, if God would deliver him out of the Danger he was now in, and that he should see himself re-established in his Throne.

Mean time the *Moguls*, conducted by the Traitor who served for a Guide to them, beset the Town where they were inform'd the King was, yet they missed of him: for he being upon his guard, had provided a Bark ready equipp'd on the Sea-shore, to throw himself into in case of need; and accordingly he embark'd on the first notice given him of the Enemy's Approach. This News was brought him

him by a faithful Subject, who would not suffer his Prince to fall into the *Moguls* hands: But it was full late when he received this Advice; for all that he could do was to reach the Sea-shore, and to get into the Ship, and he had but just weigh'd Anchor when the Enemies appear'd upon the Shore, from whence perceiving they had mis'd of their Prey, they vainly shot a great quantity of Arrows after him. There were some *Tartars* who even threw themselves into the Sea, and swimming after him, were swallow'd by the Waves. This miserable King being reduced to this Extremity, as if his Misfortunes were not sufficient alone to overwhelm him, fell into a Pleurisy, which grew so violent, that he was obliged to stop at an Island called *Abiseon*. There, notwithstanding all the Ills he suffer'd, his Sentiments were divided which to chuse, Life or Death: 'Is it possible, said he, that of all the Countries I possess'd, there is no more remaining but two Cubits Length to hold my Body? How uncertain a Dwelling is the World, and how little ought those who inhabit it to put their trust in this Life, in which one is exposed to so many Misfortunes?' He abandon'd himself to these sad Reflections, and was not capable of tasting any Joy but only that of seeing himself securely landed on this Island.

In reality the *Moguls* did not imagine that he would land in a desert Island, but believed that he put to Sea with design to retire into the Country of *Carizme*, or to some neighbouring Prince. For this reason *Hubbe Nevian* and *Suida Behadour* having received Information of the Sultan's Flight, gave the Grand Can notice of it, who fail'd not to have him search'd for all

An. Dom.

1220.

Heg. 617.

Mog. The
Serpent.

Mehemed

Nisavi's

Life of

Gelaled-
din.

An. Dom. 1220. all over the Kingdom of *Carizme*, and in every Place where he thought it probable he was.

Heg. 617. During this time *Mehemed*, whatever Care his
Mog. The Officers took to divert him, was even buried
Serpent. in a profound Melancholy; yet to show that

he was sensible of their Zeal and Fidelity, he confer'd Employments upon them, which his Successor permitted them to enjoy. For this unfortunate King died in this Island *Abiscon* of his Pleurisy, which his Physicians could not cure, tho they employ'd all the Secrets of their Art.

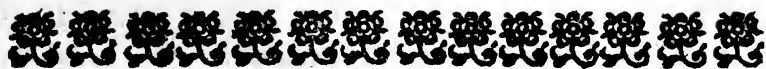
Nisavi, p. 52. A few days before his Death, the Prince *Gela-*
leddin, having been inform'd that he was in this

Island, came secretly thither with two of his Brothers. The Sultan, who expected them, seeing them arrived, said to him, ' Prince, you ' are the Person who amongst all my Children ' are most able to revenge me on the *Moguls*, ' therefore I revoke the Act I heretofore made ' at the Request of the Queen my Mother in fa- ' vour of my Son *Combeddin*.' Then he ap- pointed *Gelaleddin* to be his Successor in the Empire; and he commanded the other Princes his Sons to obey their Brother, as being their rightful Lord and Master, which they promised to do. At the same time he gave him his

Death of
Mehemed
King of
Carizme.

Sword, and sent him away to look after the Affairs of the State; after which he expired under the Covert of a little Tent which had been set up for him. *Schamseddin Mahmoude*, first Gentleman of his Bed-chamber, wash'd his Body, and wrapp'd it in a Shirt, having no other Linen to bury it in. This was the End of this mighty King, who was buried in this Isle as meanly as one of the poorest *Mahometans*.

Fadlallah, But some Years after, the Sultan *Gelaleddin* had
p. 397. his Bones taken up, and carried with great Pomp into the Fortrefs of *Ardahan*.



C H A P. V.

The Siege of the City of Carizme, Capital of the Kingdom of that Name. The Adventures of the Queen Turcan-Catun, the Mother of the King of Carizme.

WHILST these things past in the Isle Abulcain, of *Abiscon*, Genghizcan, who was at *Samarcand*, order'd the three Princes his eldest Sons to go and conquer the Kingdom of *Carizme*; and to enable them to do it, he gave them the one half of his Troops, with equal Power to act, as he had done to *Oeltai* and *Zagatai*, when he sent them to *Otrar* after the Battel of *Caracou*. He was of opinion that several Generals, and particularly Brothers, acting in concert, must have better Success than if the sole Power was lodg'd in one Person; but Experience afterwards convinced him he was mistaken. As for himself, he resolv'd so soon as the Princes were on their march, to go by small Journeys into the Country of *Transoxiana*, which was not yet reduced, and to besiege what Cities he thought proper, till he received News of Sultan *Mehemed*.

The Country of *Carizme* is that which *Protony* call'd *Chorasnia*. It had *Transoxiana* on the East, *Corassana* on the South, and was separated from both these Provinces by Desarts; on the North it had *Great Tartary*, and on the West the *Caspian Sea*, which several of the Eastern Geographers do call the Lake of *Carizme*.

An. Dom. 1220. *rizme* : On this side also there were some other Countries of the *Turks*. The Capital City was also called *Carizme*, since called *Corcange* by the *Persians*, and *Orcange* by the *Moguls*. It was about six small days Journey from the *Caspian Sea*, and situate on the West side of the River *Oxus*, in the forty second Degree of Latitude. All the Extent of the true Country of *Carizme* was but from the thirty seventh to the forty second Degree of Latitude, and from the ninety second Degree of Longitude to the ninety sixth inclusive ; that is to say, that it was not above seventy two Leagues from the East to the West.

Mehemed
Nisavi's
Life of
Gelaled-
din.

The Conveniencys great Rivers afford, generally invite People to dwell in Places near them. The most considerable Part of this little Kingdom was in the Neighbourhood of the River *Oxus*. The Cities one beheld on the Borders of this River were all built of Brick, and very near to one another. Some of those on the South side were very beautiful. Those that were farthest up in the Country appear'd least considerable. The Name of *Carizme* was likewise given to *Transoxiana*, and to many other Provinces in which were many fine Governments. This Country abounded with learned Men, who were skill'd in Philosophy and all Sciences. Poetry then reigned there ; and there were few Orientals more polite than these. They apply'd themselves much to Musick, or were rather naturally Musicians ; and an Expression concerning their Children became customary in the *Levant*, that they discover'd something of Musick even in their crying.

The Princes *Touschi*, *Zagatai*, and *Ostai* having received the Orders of the Grand Can their Father, caused the greatest part of the
Pre-

Preparations for the Expedition on which they were going, to be made in *Samarcan*; so that they soon got together a very great number of Carts loaden with Provisions and warlike Stores, as combustible Matter for burning, Battering-Rams, and Engines, all ready for use. *Genghizcan* had always much Confidence in his good Fortune, and trusted much to the Number and Valour of his Troops. He order'd the Princes first to besiege the Capital of *Carizme*, to the end they might frighten the rest of the Cities, and by that means render themselves Masters of that Kingdom at one Blow. He fail'd not to take all necessary care to bring this Enterprize to effect; because he was persuaded that the City of *Carizme* would make a vigorous Defence, it being the Place the Sultan most valued, and also because the Queen *Turcan-Catun* his Mother had always, since the Death of King *Tekisch* her Husband, lived there. And 'tis certain this Princess, to whom the Sultan had entirely left the Government of this Country, extremely loved the City of *Carizme*, and always kept it well provided, and in a very good Condition.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.

Mehemed
Nisavi's
Life of Ge-
laleddin.

This Queen was the Daughter of a *Turkish* King named *Hanqueschi*, and the Father of Sultan *Mehemed* espoused her with all the Pomp and Ceremony used at the Marriages of the Daughters of the greatest Kings. The *Turkish* King outlived his Son-in-Law, but dying after, and leaving no Male Issue, the People who were his Subjects almost all went to Sultan *Mehemed* his Grandson, who fail'd not to improve this Opportunity to extend the Bounds of his Empire far among the *Turks*. For these reasons *Turcan-Catun* had almost an absolute Authority in her Son's Dominions, who was not

An Ac-
count of
the great
Queen of
Carizme,
Turcan-
Catun.

An. Dom. 1220. content to make her absolute Mistress of the
 Heg. 617. Country of *Carizme* only, but gain'd very few
 Mog. The Conquests without presenting her with some
 Serpent. part of them.



She had for her Secretaries of State seven of the most able Men of the Age. She had the Title given her of *Codavende Gehan*, that is to say, the Lady of the World ; and her Power was so well establish'd in the Empire, that when there came double Orders, one from *Mehemed*, and the other from her on the same Subject, they only look'd on the Date, and those Orders that were last dated were executed without Scruple, tho the first Orders were signed with the Sultan's own Hand. In her Dispatches she took upon her the Title of Protectress of the Faith and of the World, and Queen of Women. She signed her Letters thus, *I put my self into the Protection of God alone*. She writ with a very large Pen, and so curiously, that it was very hard to counterfeit her Writing. She had a superiour Wit. She protected the Weak against the Powerful ; and when any one ask'd for Justice of her, she examined the Business with such Application, that her Judgments were always right. It was not permitted any Person to solicit her whilst she was informing herself on some other Affair on which she was to give Judgment. The Poor look'd on her as their Mother, because they often tasted of her Bounty. She did much good in the Kingdom of *Carizme*.

Nisavi in
 the Life of
 Gelaled-
 din.

The Cruel-
 ty of Tur-
 can-Caun.

It is true, she has blemish'd her Memory by her Cruelty. She loved to shed Blood ; and when she took up a resolution to leave the Country of *Carizme*, she put to death twelve Children of Sovereign Princes, whom she held Prisoners, amongst whom was a *Seljukide* Prince,

'the

the Son of *Togrul* the last King of that Family, whom *Tekisch* her Husband had put to death.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.

Turcan-Catun had been for some time at variance with the Sultan her Son, because of *Gelaleddin* (whom she hated) who was his eldest Son, and a Prince of extraordinary Merit, and whose Right it was to succeed him in the Empire; yet she had prevail'd with this King to make a Will in favour of *Coutbeddin*, whom she loved: and by this Will *Gelaleddin* was deprived of the Empire. But when she was inform'd that the Sultan had annulled it, and declared *Gelaleddin* his sole Heir, she threw off all the Tenderness of a Mother, and no more troubled herself about fortifying the Country of *Carizme*, but even resolved to abandon it so soon as she was inform'd that *Genghizcan* was advancing into *Transoxiana*.

She went out of the City of *Carizme*, accompanied with the Wives and Concubines of her Son, and her Grandchildren, loaden with Treasure and Jewels. The Inhabitants melted into Tears at her Departure, and all those whom she would give leave to follow her, bore her Company. She took for her Guide a Can named *Omar*, the Son of a petty King of *Transoxiana*, whom the Sultan had conquer'd. This *Omar*, who perfectly knew the Country, safely conducted her as far as within a few Leagues of *Mazanderan*. But before their Arrival at that Place, and her retreat into the Citadel of *Elac*, which was the strongest in all this Country, she put this unfortunate Can to death; which is accounted the greatest Piece of Injustice that was ever committed. The Authors who endeavour to excuse her, say, that she fear'd this *Omar* would betray her as he re-

An. Dom. 1220. turned thro the Countries he had heretofore enjoy'd.

Heg. 617.
Mog. The
Serpent.



Zahaby in
Intukhab
Salatino.

Nisavi.

After the Queen's Departure, there was a great Confusion in the City of *Carizme*, which continued a long time. A Champion whose Name was *Courd Rugan*, a Man fear'd of many People for his extraordinary Strength, got the Government into his Hands, finding amongst the People a great many seditious Persons who supported him in his Usurpation; but all the rest abhor'd him, so that there was nothing but Trouble and Divisions in the City. Things remained in this Condition to the Sultan's Death. Then the great Officers of the Prince's Council writ Letters in his Name, which some of them carried to *Carizme*, where the People, who were altogether ignorant of what was become of the Sultan, received them with Joy, and according to their natural Inconstancy, did all these Lords desired. The Lords turn'd out *Courd Rugan*, and seized of the Money he had scraped together, which they usefully employ'd for the publick Service, and took the Government upon them till such time as *Gelaleddin* and two of his Brothers arrived. But some of the most considerable Persons in the Kingdom did not like that *Mehemed*, after having so long before appointed *Coutbeddin* to be his sole Heir, should afterwards revoke that Grant at his Death, and settle the Crown on the Head of another. These factious Men formed a Conspiracy against *Gelaleddin*, and design'd to deliver him up to his Brother. But by good Fortune *Gelaleddin* being advertised of this Conspiracy by *Ainangean*, who was faithful to him, resolved to retire into *Corasfana*. And with this Design he set out from *Carizme*, attended with only three hundred Horse,

Horse, out of seven thousand which came with him into *Carizme*. An. Dom. 1220.

The *Mogul* Emperor learn'd by his Spies the State of Affairs in *Carizme*; for which reason he not only caused his Troops to advance that way, but even sent orders to those he had towards *Corassana*, to repair to certain Places in the Desert, and lie there in Ambuscade, to the end that if *Gelaleddin* and his Brothers should pass from the Country of *Carizme* to *Corassana* that way, they might stop them. They immediately obey'd, and the Leaders who commanded these Troops, placed them as in a Circle round about the Desert, from the Frontiers of *Merou*, even to the Frontiers of *Scherebestan*. Heg. 617.
Mog. The
Serpent.

Gelaleddin, who had taken upon him the Quality of Sultan, so soon as he saw himself secure from the Conspirators, went out of the Desert on that side that led to *Nisa*. There was near this City a Body of *Moguls* of seven hundred Men, who were posted there so secretly, that even the Inhabitants of *Nisa* knew nothing of it. They attack'd *Gelaleddin* briskly. Both sides fought with as much Obstinacy as Vigour. At last the *Moguls*, tho' superiour in number, gave way, and were the greatest part of them kill'd. The *Carizmeans* remain'd Masters of their Horses, Provisions, and what Baggage they had; and the rest of the *Moguls* who fled, fell into the Hands of the Peasants, who carried them to *Nisa*, where they cut off their Heads. After this Action *Gelaleddin* retired to *Nischabour*, where he gave Orders for getting together an Army: But having learned that the Enemies were on their March towards him, he went thence, and meeting a Party of the *Moguls*, defeated them, and hoped he should Nisavi.

An. Dom. 1220. meet no more ; when another Body of *Genghizcan's* Army, much more numerous than the former, appear'd on a sudden before him, and surrounded him. The Prince resisted, and his resisting cost the Lives of almost all his Men, and even of his two Brothers, who were kill'd in the Crowd. The Head of these Princes were cut off, and stuck upon two Spears, and carried all over the Country, as in Triumph, which was a sad Spectacle to all the *Carizmeans*. These two Princes Habits were all cover'd with Jewels of great Price ; but the *Moguls* not knowing the Value of them, neglected to take them : And some say that the Country-People, when they came to strip the Dead, took them, and sold them at a small Price for ready Money. As for what relates to *Gelaleddin*, we shall speak of him hereafter.

Whilst *Genghizcan's* three Sons were advancing towards *Carizme* with a great Army, the chief Lords of the Country were not a little surprized when they heard they were approaching, because they imagined that the Grand Can had sent almost all his Forces into *Corassana*, to hinder *Gelaleddin* from getting an Army together. There were at that time in the City of *Carizme* several Factions which were all bent one against another. *Coubeddin* and his Brothers had their Partizans, so that what pleased one Party displeased another. Nevertheless the present Danger reunited their Minds, and all the Inhabitants agreed to give up the Management of Affairs to a Lord of that Country, named *Himartequin*, a Relation of the Queen. He was known to be wise and valiant, and of no Party. He used all his utmost Diligence to put the Country into a Posture

ture of Defence. He particularly applied himself to furnish the Town with Provisions and war-like Stores, bringing into it all things necessary to sustain a Siege: And besides the Garison, he caused a great many brave Men to come into the City. In fine, he forgot nothing that could contribute to the Preservation of the City and Country.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.

Yet the *Moguls* used so great a Diligence, that they surprized those who, fearing a long Siege, were gone out of the City to get more Provisions from the neighbouring Towns. The *Moguls* Van-guard, led by Men who knew the Country well, being arrived about the Evening within a League of the City, found means to conceal themselves near a Town called *Baghe-Eram*, where they lay in Ambuscade, without being discover'd. They were no sooner encamped, but some Troops of *Mogul* Horse as Scouts, advanced even to the Gates of *Carizme*, where they carried away a great many Horses. The *Carizmeans* imagining these few Bodies of Foot were all the *Moguls* Van-Guard, sent out against them some Horse, with Foot-Soldiers mounted behind them. The *Moguls* pretending to be afraid, turn'd their Backs, and let them pursue them even to *Baghe-Eram*. Then the Van-Guard coming out of their Ambuscade, charged the *Carizmeans* so briskly, that they had not time to recover themselves; and 'twas with difficulty that one escaped: The greatest Part of the Inhabitants who were come forth in search of Provisions, were massacred. In fine, the Disorder was such at the Gates of the City, that several *Moguls* enter'd promiscuously with those they pursued.

The wise *Himartequin* by his Prudence soon restored all things to good Order, and the Go-

An. Dom. 1220. Heg. 617. Mog. The *Serpent.* *Mirconde,* p. 237. vernour had time enough to regulate all things before the rest of the *Mogul* Army arrived. He fill'd the Magazines which were in the most convenient Places to distribute the Ammunition to the People; the Engines were got ready, and placed upon the Walls and Platforms; they put the several Quarters of the City under the Command of those Officers whom they judged most able to take care of them; and, in fine, fifty thousand Men were commanded to guard the Gates and Walls.

Notwithstanding all these Preparations, the *Mogul* Van-Guard were no sooner come up, but they invested the Town, and seized on all the advantageous Posts; so that the three Princes found all things in a good Forwardness. They first view'd the Place, and held a Council of War, where the Manner of the Siege was resolved on. All the Officers then went to the Posts appoinred them, several Towers were raised to place the Engines on, and all things were prepared for beginning the Attacks. And having nothing to fear of any Armies coming to relieve the Town, they made no Intrenchments or Lines. When all things were ready, the Princes sent to summon the Governour to surrender, and to acknowledge the Grand Can for his Sovereign; which if he refused, he was to expect no Quarter either for the Garison or himself. He answer'd to this Summons like a brave Man, and instead of consenting to yield to their Demands, protested he would be true to his Prince, even to his last Breath.

Upon this Answer the *Moguls* made a general Attack. There was nothing to be heard in every Quarter of the City but the Noise of the Engines, nor seen, but whole Clouds of Arrows, and Darts mix'd with Fire. The *Moguls*

guls endeavour'd to frighten the Besieged, and to reduce them at one Blow to ask for Peace. But the *Carizmeans* sustain'd the Assault with a Constancy that made the Besiegers sensible they had to do with braver Men than those they had met with in other Places which had surrender'd, and that they should not carry this Place without much Trouble; yet the *Moguls*, far from being despirited, repeated their Attacks several times, and were always received with the same Bravery as at first. One cannot sufficiently praise the Courage with which the Besieged defended themselves. If the Men, who ran boldly to every Place where the Danger was greatest, and appear'd indefatigable and dauntless, are worthy Commendation; the Women no less deserve our Admiration, who were equally courageous. They were not contented to employ themselves only in succouring those who were doing their Duty, but they mounted on horseback, and put themselves amongst the Troops which sallied forth. We need not be surprized at this, because the Women of *Turquestan*, and the Countries adjacent, draw the Bow, and shoot as well as the Men, ride as dexterously, and can sit on horseback as long as they. Tho they apply themselves to Arms, and consequently are obliged to be with all sorts of Men, yet they are very chaste; and it is a rare thing to find one who is not true to her Husband: nor does this Exercise hinder them from performing all the Duties required in the Management of their Affairs at home.


The Besieged and the Besiegers continued a long time to combat with equal Vigour. They profusely spent their Arrows and Darts, and the number of Men kill'd on both sides cannot be

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.



Mirconde,
p. 269.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.



be told. At length the Sallies and Attacks were so frequent and so obstinate, that the *Moguls* wanted Stones to supply the Engines ; and having at last nothing left to annoy their Enemies, saw themselves obliged to batter the Town with great Pieces of the Trunks of Mulberry-Trees, with which this Country abounded. They had them saw'd asunder, fit to be put into their Engines, which did not prove of much use to them. Neither did the Besieged talk of surrendering to them ; for besides the vigorous Resistance they made, the Ditches round their City were very wide, and very deep, and the River fill'd them with Water. The Princes believing this Place would be as easy to take as the others, were willing to spare their Soldiers the Time and Labour of filling them up ; but when they saw there was a necessity of doing it, they order'd several Companies of Soldiers to set about it. And the great Quantity of Water with which the River *Oxus* supply'd the Ditches, rendering their Labour ineffectual, it was resolv'd that the Course of the River should be turned by a Canal, in order to carry the Water off another way, which would make it more easy to drain the Ditch, and afterwards fill it up.

Three thousand Men were order'd to make this Canal, and were already far advanced in the Work, when part of the Besieged one day went forth of the City, and stole so cunningly along the Side of the River under the Cover of the Trees and Reeds that grew there, that they surprized the Workmen, made a great Slaughter of them, and retired back into the City before the *Moguls* came up, who ran from all Parts at the Report of this Disturbance, and had only the Vexation of seeing their Companions dead,

dead, or lying wounded in the Canal. Yet this Misfortune did not make them give over their Undertaking; others were instantly order'd to pursue the Work; and to prevent the like Misfortune, so many Troops were sent to guard them, that the Besieged did not dare any more to attempt to interrupt this Work. When it was accomplish'd they turned the River into the Canal, which taking its Course that way, and no longer supplying the Ditch with Water, they soon found means to drain it, and to fill it up with Earth, Straw, and Faggots.

An. Dom.
1220.
Heg. 617.
Mog. The
Serpent.

One may easily imagine the *Carizmeans* did not suffer their Ditches to be filled up, without endeavouring to incommode the Workmen; but the continual Attacks that were made to employ them, call'd for all their Care and Attention. All things succeeded as the *Moguls* proposed to themselves; the Ditches were fill'd up in spite of all the Sallies which the Besieged could make, during the continual Alarm in which the *Moguls* kept them on all sides. Then the Princes caused the Batteries to be redoubled, and considerable Breaches were made, and a general Assault given with so much Vigour, that the *Mogul* Standards were planted on the Walls. If this Action made the *Moguls* shout for Joy, it put the other side into a Consternation. The Sight of the Enemies Ensigns standing on their Walls, gave fresh Courage to the Besieged. They ran in Crowds to the Places where the *Moguls* had planted them, and used such great Efforts, that they tore them down. They even repaired the Breaches; and the Inhabitants had no less share in the Danger than the Garison.

Mirconde,
p. 369.

On both sides they did nothing but fight during several days, from morning till evening; and

An. Dom. 1220. and yet the Disputes generally ended to the Advantage of the Besieged. This much despirited the Princes; and ill Success generally producing a Misunderstanding when there are many Commanders who are equal in Authority, there grew a Disagreement between the Brothers, that is, between *Touschi* and *Zagatai*, for *Ostai* did not meddle. They both complain'd loudly of one another, and mutually reproach'd each other with having been too careful of their own Safety on several occasions, and that that had been the Cause of the Siege's lasting so long.

Fadlallah,
p. 409.

Whilst this Division was betwixt the Princes, things went but slowly on; so that no great Advances were made in the Siege, altho they had already spent more than six Months before this Place. *Genghizcan* was inform'd of the Dissension that reign'd among his Children, at which he was much troubled; and after having seriously consider'd what to do, he resolved to take the Command of the Army from the two Princes who were most in fault, and to give all the Power to *Ostai*, who had shew'd himself the wisest. He therefore sent Letters to them. *Ostai* received a *Ferman Hacani*, that is to say, an Imperial Order after the manner of Letters Patent, by which his Father gave him an absolute Authority over all the Troops in *Carizme*; and at the same time order'd him to continue the Siege. The Letters *Genghizcan* writ to the other two Princes contain'd a positive Command to them to resign all the Troops to their Brother's Command, and to obey him. He likewise writ to the General Officers to be obedient to his Son *Ostai*; and in every Letter testify'd his Displeasure concerning what had pass'd between them before *Carizme*.

So

So soon as *Touschi* and *Zagatai* had received the Emperor's Orders, they resign'd the Command of the Army to *Ostai*, and seem'd even to have forgot all the Resentments they had before conceived against one another. *Ostai* then having made himself known to the Troops as sole Commander, held a great Council of War, wherein he declared to them the Grand Can's Pleasure; and they agreed what was to be done in order to take the Town. Every one put himself in a Posture to perform the Duties of his Place; and the Officers seem'd all filled with Zeal for their Emperor, and Rage against their Enemies.

Thus fired, they began to renew their Batteries against the City with the Rams and other Enginss; and the *Moguls* being inspired with fresh Vigour, discover'd an extraordinary Courage and Boldness. All the Sallies were now fatal to the *Carizmeans*, and the Besiegers were not long e'er they made Breaches in the Walls, and mounted to give the Assault. The Resistance of the Besieged slacken'd not; they at first kill'd or disabled all those who enter'd the Breach; which only served to enflame the Besiegers, who to revenge the Death of their Companions did things extraordinary, so that the Walls were shaken on every side. The Breaches they made, gave opportunity to a great number of *Moguls* to enter the Place; the Outworks of which the *Carizmeans* were forced to yield to the Enemies, and to suffer them to set upon the Towers of the City their victorious Ensigns. The *Carizmeans*, unable to pluck them thence, found themselves obliged to retire with Precipitation into the Places they had fortify'd in the City, which really appear'd to the *Moguls* as new Places to be conquer'd. They were

An. Dom.
1221.
Heg. 618.
Mog. The
Horse.
Mirconde.

Nisavi.

An. Dom. 1221.
 Reg. 618.
 Mog. The
 Horse.

were obliged to attack them in form; and the first Assaults were very bloody. Yet in spite of the great Defence they made, the Citadel which they batter'd without side, was at last taken, with several fortify'd Places. Then Prince *Ostai*, to save the Effusion of his Soldiers Blood, caused the Governour to be summon'd to surrender and quit the Posts that remain'd; but since they mention'd nothing of leaving the Inhabitants at liberty. the Governour rejected all their Proposals.

Mirconde. The *Moguls*, enraged at the *Carizmeans* Obstinacy, who still refused to surrender, tho their Walls, their Fort, and the greatest part of the Places they had entrenched were ruined, resolved to burn it all. They threw Wild-Fire all over the City, and set fire to the Houses on every Side. It is impossible to tell how many People and what Riches were destroy'd by the Flames. Then the Besiegers repenting of having set fire to the Houses, which would prevent them from reaping the Fruits of their Labour, and make them no Gainers by becoming Masters of a City so full of Treasure, ceased to throw more Fire, and employ'd themselves wholly in making themselves Masters of the different Quarters of the City, fighting hand to hand. The Attacks continued night and day, and the Fatigue was so extreme on both sides; the Besieged having so entrenched themselves, that one Quarter succour'd the other; so that when one Place was forced after a long Resistance, they found a secure *Asylum* in the other. Having all promised to stand by one another, they shew'd such Resolution that their Enemies were amazed. The brave *Himartequin*, whose Valour and Prudence had doubtless much contributed to the prolonging of the Siege, perish'd

Fadlallah,
 p. 410.

rish'd in defending a Post which the Enemy was storming. An Arrow took away the Life of this brave Man, and snatch'd him away from his Countrymen, whose Loss much diminished their Courage. Yet they were not so poor spirited as to ask mercy from their Enemies, but defended themselves to the utmost Extremity; and when they saw they must yield, they put fire to the Houses that remain'd in the City with their own Hands; and so disappointed their Enemies of gratifying their Avarice, shewing they knew how to render their Victory less pleasing to them.

An. Dom.
1221.
Heg. 618.
Mog. The
Horse.

And indeed the *Mogul* Soldiers seeing themselves frustrated of the Booty they hoped for, put to the Sword all the *Carizmeans* they met with. and suffer'd their Rage to extend itself so far, that they kill'd about a hundred thousand Persons; nay, there are some Authors that say two hundred thousand. Prince *O Hai* had a great deal of difficulty to make the Slaughter cease; yet at last he put a stop to it. Then they made all the Artificers, and other Men who could be of any use to them, go out of the City, and they were found to be a hundred thousand. The young Women, Girls, and Boys, were distributed for Slaves, and all the rest were put to the Sword. But all those who were put to death seem'd not afraid of dying; nay, there were some who refused to live. Among the rest, there was a certain Chec, or Superior of a Society of religious *Mahometans*, who was famous for his Piety: His Name was *Nogemeddin*. 'Tis said the three *Mogul* Princes, when they approached *Carizme*, heard a Voice from Heaven, which advertised them to spare this holy Person, and to take care that he might go out of the City in safety. But whether

Fadlallah,
p. 410.

Id. p. 411.

An. Dom. 1221. ther this be true or not, *Ostai* had a particular Respect for him, and offer'd him a Passport to retire with ten of his Friends where-ever he pleased; but the Chec would not accept it, unless on condition that all the *Mahometans* in *Carizme* should be pardon'd. Prince *Ostai*, who desired to save him, sent him word he should have leave to chuse a thousand out of both Sexes to accompany him, and that they should be spared for his sake. The Chec rejected all *Ostai's* Offers, and sent him word, that having lived seventy Years with the *Mussulmen* of *Carizme*, to whom he was united by his Religion, it was not just they should be separated in Death. Thus this venerable old Man had the same Fate as his Countrymen, and died with his Friends.

In fine, the City of *Carizme* was taken and ruin'd towards the End of the Winter, in the Year 1221. and of the *Hegira* 618. after a Siege of seven Months. The *Moguls* afterwards easily subdued the rest of the Province: Fear seized all the rest of the People, and the other Cities, which were very rich and populous in those days, surrender'd without making any Resistance; so that the *Moguls* obtained in this Country a greater Booty than they had got since the Beginning of this War. The other Places which they took after the Reduction of *Carizme*, were *Cat*, *Feraber*, *Dargane*, *Zamafcher*, the Great and Little *Corcange*, which the *Arabs* call'd *Jorgiania*.

Abulfarag.
p. 447.

Ostai Can left in the Country of *Carizme* what Troops he thought necessary to keep it in

* *Mirconde* says the Siege lasted but five Months, which is a Mistake.

Subjection. Then he departed with the Army, accompanied with his two Brothers, and made what haste he could to join the Grand Can; but he could not march far in a day, by reason of the Badness of the Roads: he was even obliged to leave his Troops under the Command of his Lieutenants.

An. Dom.
1221.
Heg. 618.
Mog. The
Horse.



C H A P. VI.

Genghizcan's Expedition to Nacſcheb, Termed, Bedaſchan, and other Places.

THE Affairs of *Sogdiana* being ſettled, the Fadlallah, Grand Can marched into *Transfoxiana* on the Weſt ſide, and his Fame daily encreasing, ſeveral Towns open'd their Gates to him. The Inhabitants of *Nacſcheb* even went out to meet him, to offer him all that they had; ſo they were quit for only feeding his Army for ſome Months, becauſe this Prince found this Country ſo pleaſant, and the Air ſo good, that he ſtaid there the beſt part of the Summer. He was informed at *Nacſcheb* of all that paſt in *Coraffana*, and in the other Provinces ſituate to the South of the *Oxus*; for which reaſon he reſolved to go towards that River to continue his Conqueſts.

* After ſeveral Weeks march, he arrived at *Termed*, the laſt Town in *Transfoxiana*, towards

* He went by the Way of the Paſſage cut in the Rock called *Coinga*, that is to ſay, the Iron-Gate. Fadlallah, p. 412.

An. Dom. 1221. *Tocarestan*. Altho *Termed* had a great many other Places under its Government, yet it was dependant on the City of *Kesch*. Its Situation is placed on the River *Oxus*, about the thirty seventh degree of Latitude; and being a Place very commodious for Trade, it had a Port which was much frequented. The Sultan of *Carizme* had conquer'd it some little time before, when it was under the Government of *Behramschah*, who was Sovereign of it, and whom the Sultan's Mother put to death at her leaving *Carizme*.

Heg. 618.
Mog. *Tba*
Horfe.
Abulfeda,
p. 233.

Termed, instead of following the Example of *Naifcheb*, shut its Gates against *Genghizcan*. The Garison, supported by the principal Noblemen, resolved to sustain a Siege, because *Gelaleddin* had given them hopes of his coming to their Relief. The outside of their Walls were Bricks, and they had a Castle which the River *Oxus* defended on one side; so that they believed themselves strong enough to amuse the *Moguls* till the Arrival of *Gelaleddin*. The Grand Can being inform'd of their Resolution, caused Lines to be cast up round it very deep and very wide. He had also Platforms raised, and appointed the several Quarters to his Army; and, in fine, shut up the Place very closely. The Besieged, far from being daunted at all these Preparations, made ready to receive them warmly. In effect, for the space of eleven days they defended it with all the Bravery the Sultan could expect from his best Subjects; but *Gelaleddin* not appearing to succour them, and their Walls being thrown down, they could not hold out much longer. So the *Moguls* took the Place by Storm, and made the Besieged pay dearly for the Blood of their Companions whom they had kill'd. All the Garison and the Inhabitants

habitants, except some young People who were reserved for Slavery, felt the Fury of the Besiegers, whom Avarice render'd more cruel in this Place than they had been elsewhere ; for a Soldier having ripp'd up the Belly of a Woman to search for a Pearl she had swallow'd, and having found it, several others follow'd his example, tho the greater part of them were disappointed, and became a Horrour to others, for having committed so barbarous an Action. The Grand Can caused the Town to be razed to the Ground about the end of Autumn ; and it being unlikely that he could pass his Army over the *Oxus* in the beginning of the Winter, he thought it best to put his Troops into Winter Quarters, both in the Places that were under his Obedience, as also in those which he might with little trouble reduce. He accordingly distributed all his Forces into *Transoxiana*. The *Tartars* whom he sent out on all sides in Parties, made terrible Ravages, and principally in the Towns of *Languerte* and *Samande*, which had received *Genghizcan* with regret, and were so imprudent as to let him know it. They were not content to take out of these Places all sorts of Forage and Ammunition, but they also burnt what they left, and committed all sorts of Disorders that can be imagined.

As for the City of *Bedacschan*, which had freely open'd its Gates to him, it was not so ill treated ; it cost them only their Riches. The *Moguls* pillaged them of a great quantity of Hyacinths and Rubies, with which this City abounded, its Territories being full of Mountains out of which they got these precious Stones. It also produced fine Azure, good Bezoar, and what is called the fine Chrystal of the *Levant*. The People who inhabited

An. Dom.
1221.
Heg. 618.
Mog. The
Horse.

Fadlallah,
p. 317.

An. Dom. here were those whom *Protolomy* calls *Comedi*,
 1221. and its Situation was on the Confines of *India*
 Heg. 618. and of *Tocarestan*.
 Mog. The
 Horfe.

Quintus
 Curtius.

It was in this Country that *Alexander* the Great saw thirty young *Sogdian* Lords going chearfully to die, who sung and rejoiced as they were going to Execution; and demanding from whence their Joy proceeded, they answer'd, that the Honour of dying, and being restored to their Ancestors, by the Command of a King who was the Conqueror of all Nations, was the Cause why they rejoic'd, and bless'd so noble a Death. *Alexander* gave them their Lives, and asked them what Security they would give him of their Fidelity to him; they answer'd, they had no other to give than the Lives he had granted them, which they should always be ready to surrender to him whenever he demanded them; nor did they break their Words. Four of these *Sogdians* he put into his own Life-Guards, who were as faithful to him as his *Macedonians* who loved him most.



C H A P. VII.

The Moguls Hunting.

Mirconde,
 p. 370.

GEnghizcan being at Termed in the midst of the Winter, a Season of the Year that hinder'd him from prosecuting the War, he resolv'd to have a great Hunting-match, to keep his Soldiers in Action. In order to which, Prince *Toufchican* the Master Huntsman of the Empire, being

being absent, he commanded the Nevian his Lieutenant to prepare all things necessary for hunting, and to extend the Chace as far as the Country they were in, and the remaining Part of the Winter would permit. The Nevian perform'd the Duty of his Employment, and took care to give notice to the Huntsmen. He directed them what Circumference of Ground they must encompass, and sent them away post to mark out the Bounds of it. After which, he order'd the Officers of the Army to follow the Huntsmen at the Head of their Troops, as soon as they could, and to go and take up their Quarters, that they might be in a readiness for the Chace, according to the known Orders which had been prescribed by the Emperor when he published the Laws concerning Hunting, and regulated the Manner of it.

An. Dom.
1228.
Heg. 618.
Mog. The
Horse.

So soon as the Officers had led their Soldiers to the Rendezvous, they ranged them round the Place encompass'd in the manner of a thick Hedge, sometimes doubling the Ranks about the Circle which the Huntsmen had marked out, by the *Moguls* called *Nerke*. They neglected not to tell them, tho no Person was before ignorant of it, that it was as much as their Lives were worth to let the Beasts escape out of the Ring, which was about four Months March in Circumference, and enclosed a very great number of Groves and Woods, with all the Beasts that lived in them. The Center of this great Enclosure, whereto all the Beasts must retire, was a Plain which the Huntsmen had chosen and marked out.

The Officers of the Chace immediately dispatched Couriers to the Lieutenant General of the Chace, to give him an account how things were disposed, and to know of him the Orders

An. Dom. 1221. given for their marching. The Lieutenant
 Heg. 618. went himself to receive them from the Grand
 Mog. The Can, and afterwards gave them to the Couriers,
Horfe. who immediately departed to carry them to
 the Hunting-Officers, after having well ob-
 served where the King's Quarters were, that
 they might more easily find them when they
 should be sent back thither again: Tho the
 King's Quarters were not fixed to be always in
 one Place, for he must advance according as
 his Troops moved; but as they always moved
 on in the same Line, whatever Change of Place
 there was, yet one could not chuse but find
 him.

Abulfarag. The Couriers had no sooner brought the Or-
 p. 447. ders to the Hunting-Officers, but they com-
 municated them to the Captains. Then the
 Kettledrums, Trumpets, and Horns found-
 ed the general March, which being heard
 throughout the Circle, the March began eve-
 ry where at the same time and in the same
 Order; that is to say, the Soldiers marched
 very close together, and always towards the
 Center, driving before them the Beasts, like
 Shepherds driving their Flocks. They had
 their Officers behind, who observed them;
 and they were all well armed, as if they had
 been going on some martial Expedition. Yet
 altho they had their Helmets of Iron, their
 Crosslets of Leather, and their Bucklers of
 Wicker, with their Scimeters, Bows, and Qui-
 vers full of Arrows, Files, Hatchets, Clubs,
 Cords, and every thing even to the Thred
 and Pack-needle; it was forbidden them to kill
 or wound any Animal, whatever Violence the
 Beasts offer'd to them. There were severe Pu-
 nishments decreed to those who should make
 use of their Arms against the Beasts: It was
 only

Arabich.
 Hist. of
 Tamer-
 lain.

only permitted them to shout and hollow, to fright and hinder them from passing the Enclosure, for the Emperor had so ordain'd.

An. Dom.
1221.
Heg. 618.
Mog. The
Horse.

Thus they marched every day, hunting the Beasts towards the Center, and encamped every night. The military Duty was not neglected for all this. The Watch-word was given every evening, and there were Troops order'd to keep guard, and Centinels, who were duly reliev'd by others. Those who slept, or did not exactly perform their Duty, were punish'd. They were sometimes alarm'd on purpose. In fine, all that is practis'd in War was here punctually observed.

The March was not interrupted by any Difficulty for some Weeks ; but a River which the Troops from some of the Quarters could not ford, hindering them, they made a halt, and gave notice to the rest, to the end they might always march in the same Order together. Those who were obliged to pass the River, drove the Beasts over it, which swam cross ; and then pass'd it themselves upon round Pieces of Hides, which they bound together with Cords. Several Soldiers being seated on one of these Bundles of Leather, each of which was tied to a Horse's Tail, the Horse drew it cross the River, following a Person who swam before.

Jouini in
Gehangul-
cha.

Having thus pass'd over this River, their March was no more interrupted, but they went always in an equal Distance from the Center. And now the Circle lessening, the Beasts began to find themselves press'd ; and, as if they had been sensible that they were beset, some ran amongst the Mountains, others into the Valleys that were most obscure ; others, without minding to go in the Paths and Roads, rush'd

Zeheby in
Taric Al-
coulafa.

An. Dom. 1221. into the Forests and Thickets, from whence
 Heg. 618. they soon after fled, scenting the Huntsmen, fly-
 Mog. The ing elsewhere to seek a securer Shelter. The
 Horse. Holes and Burrows were all filled; but they
 retreated thither in vain, for they open'd them
 with Spades or Mattocks, and even made use of
 Ferrets: so that the Beasts finding themselves
 so press'd, were obliged to come out and go far-
 ther. But wanting room, the Compass of Ground
 still growing less and less for them, the different
 kinds of Beasts began to mix with one another,
 so that some became furious, and toil'd the Sol-
 diers greatly; and it was not without much
 trouble that their Shouts, and the Sound of the
 several Instruments drove them away.

Cazviny in
 Algyaybal-
 ma clou-
 cat.

A great number of Beasts being fled to the
 Mountains, Parties of Huntsmen and Soldiers
 were detached to drive them thence; which
 was not done without much Difficulty, they
 often resisting, and it being not permitted the
 Soldiers to wound them. Other Parties de-
 scending the Precipices, which served for a Re-
 treat to some certain Animals, had no less
 trouble to put them to flight; yet there was
 not a Cave or Wood in which they left one
 Beast. During this time, the Couriers went
 continually from every different Quarter to ad-
 vertise the Grand Can of all that past in the
 Chace, and to give him News of the Princes,
 several of whom, Huntsmen-like, shared of the
 Diversion, which the several Motions and Confu-
 sion the Beasts were in, gave them in the Chace.
 The Emperor, who had something else in view
 besides the Pleasure of these Sports, went often
 himself to observe the Troops, to see whe-
 ther his Orders were exactly follow'd, and they
 were not remiss in their Duty.

The Space of Ground growing each day less and less, and the wild Beasts being unable to get farther, leap'd upon the Weakest, and tore them in pieces. But their Fury did not last long; for being chased on every side, and beginning to have no room left but that Spot of Ground where they could be seen all together, the Lieutenant of the Master-Huntsman caused the Drums and Timbrels to be beat, and all the other kinds of Instruments to be play'd upon: all which, join'd with the Shouts and Cries of the Huntsmen and Soldiers, so affrighted the Beasts, that they lost all their Fierceness. The Lions and Tygers grew gentle, the Bears and wild Boars, like the most timorous Beasts, seem'd cast down, and amazed.

Then the Grand Can seeing all these Animals together in a little Space of Ground, which the *Moguls* call *Gerke*, order'd them to prepare themselves to march into it. He enter'd the first, with the Sound of Trumpets, holding in one Hand his naked Sword, and in the other his Bow. He had his Quiver full of Arrows hanging cross his Shoulder, and was attended by some of his Sons, and all his General Officers. He himself began the Slaughter, striking the fiercest Beasts, of which some became furious, and endeavour'd to defend their Lives. At last he retreated to an Eminence, seating himself upon a Throne which was prepared for him; and from thence he observed the Strength and Agility of the Princes his Children, and all his Officers who attack'd the Beasts. Whatever danger they ran, yet no one avoided it, or gave back, but rather show'd more Eagerness, well knowing that the Grand Can by this would judge of their Merit. All the young Soldiers, after the Princes and Lords, enter'd

An. Dom.
1221.
Heg. 618.
Mog. The
Horse.

Arabichab
in the His-
tory of Ta-
merlain.

Marrakes-
chy in Al-
masalic or
Almanac-
lic.

An. Dom. 1221. enter d into the *Gerke*, and made a great slaughter of the Beasts.

Heg. 618.

Mog. The
Horse.

Marrakesh
in Al-
masalic or
Almama-
lic.

Then *Genghizcan's* Grandsons, follow'd by several young Lords of the same Age, present-ed themselves before the Throne, and by a Speech made after their manner, desired the Emperor to give the Beasts that remained their Lives and Liberty; which he granted them, praising the Valour of his Troops, who were immediately dismissed, and sent back to their Quarters. At the same time the Beasts which had escaped the Scimeters and Arrows, seeing themselves no longer surrounded, got away, and regain'd their Woods and Dens. Thus the Hunting at *Termed* ended, which lasted four Months, and had continued much longer, if it had not been fear'd that the Spring would surprize them whilst employ'd in these Sports, when the War must be prosecuted. At length the Spring of the Year 1221. drew near, and the *Carizmean* Troops being already arrived, they had not a long time to rest; for *Genghizcan* put himself at the Head of his Troops about the end of *March*, to pass over the *Oxus*, and afterwards went towards *Bactriana*, where the Sultau *Gelaleddin* had got an Army together.





C H A P. VIII.

*The Mogul Generals Expedition to Nifa,
Caendar and Damegane.*

BEFORE the Hunting began the Empe- Mirconde,
ror had sent a Reinforcement of twenty p. 370.
thousand Men of his best Troops to *Hubbe No-*
vian, and *Suida Behadeur*, the better to enable
them to succeed in the Enterprizes he design'd
they should undertake the next Year. These
two Generals were on the Northern Confines
of *Corassana*, when they received their Master's
Orders. Whilst they waited for the Rein-
forcements he was to send them, which were
now on their march thither, they divided the
Troops they already had, and *Hubbe* went
towards *Mazendran*, and *Suida* took the Road
to *Helvar*.

After they had ravaged both these Countries, Mehemed
they returned into *Corassana*, where *Suida* re- Nisavi's
main'd watching a Mahometan Lord, whose Life of
Name was *Ainangecan*, who was one of Sul- Gelaled-
tan Mehemed's Officers, and molested the Mo- din.
guls with some Troops he had got together,
and often broke their Measures. *Suida* found
means to oblige him to fight; but the Event
prov'd unfortunate to the Moguls, for they were
beaten and put to flight with their Leader.
Whilst the Mahometan Lord was pursuing them,
he met near *Naschivan* a Brigade of *Tartars*
who were going to retire into that Place. He
fell

An. Dom.
1221.
Heg. 618.
Mog. The
Horse.



fell upon them with his Cavalry, and drove them into the Ditch, where they were all drown'd. *Ainangecan* by this Exploit got some Reputation. He alarm'd the Country so, that they dared not refuse him Tribute. Some of the Sultan's Troops who were disbanded, and lived in the Woods, went and join'd him. He march'd to *Nisa*, the Governour of which was gone to *Meccha*, and got of his Lieutenant the Tax-Money of the Year 1221, which he made use of to furnish what was needful for his little Army. In the mean time, the Reinforcements, which the *Mogul* Generals expected, arrived, led by *Jaser Nevian*, and *Irca Nevian*, who each of them commanded ten thousand Men. *Ainangecan* was no sooner informed of it, but he retired to the Mountains.

The City of *Nisa* being a Hindrance to the Conquest of *Corassana*, of which it was a Part, *Jaser* and *Irca Nevian* had Orders to reduce that first. There was given them for a Lieutenant General, an old experienced Captain, named *Balcousch*, who had the Command of the Van-Guard. When the *Moguls* had invested the Place, before they began the Assault they sent to offer very reasonable Terms to the Lieutenant who commanded in the Governour's Absence. He did not absolutely reject their Proposals; but during the Treaty some of the Inhabitants imprudently shot at the *Moguls*, and *Balcousch* being struck by an Arrow in the Breast, fell down dead. This Accident, join'd with the Refusal they made to surrender the City, excited the *Moguls* to revenge the Death of their General. *Suida Behadour* press'd the two Nevians to begin the Siege, and had Materials brought to the Camp for building twenty great Engines to batter the Place.

The

The City of *Nsa* was situate, in the thirty ninth degree of Latitude, in *Corassana*, on the Confines of the Desert. It had in times past served as a Frontier Town to the *Turks* and *Persians*; and some say it was built by *Darius Hystaspes* King of *Persia*, whom the *Turks* called *Güischtasbe*. Sultan *Mehemed* usurped this City from the younger Children of a Prince named *Nasreddin*, who was Sovereign of it. He caused the Citadel to be pull'd down, and by his Order it was sow'd with Corn. But he afterwards permitted the Inhabitants to rebuild it; and it being a Place well fortify'd, they hoped it could hold out a long time. *Schehabeddin*, a Minister of State to the deceased Sultan, had brought into this Place all that he had most valuable, and was retired hither with his Son, and several *Carizmeans* who chose to follow him.

An. Dom. 1221.
Heg. 618.
Mog. The Horse.
Abulteda, p. 209.
Schicardus in Taric Benyadem.
Schicardus is the Author of the Translation of the Taric Benyadem, a Persian Manuscript.

When the Siege was form'd, and the Engines fixed in the proper Places on all sides, they began the Battering of the City. The Besieged defended themselves with all the Courage imaginable; and throwing from their Walls abundance of Wild-Fire, the Besiegers, that they might be able to approach nigh enough, caused their Slaves to carry on their Backs great Pieces of Wood, called *Haracas*, which were cover'd with wet Skins. They pursued their Assaults day and night; and at last, after fifteen days Siege, they made a Breach, which the Besieged were not able to repair. In the night they seized the Walls, from whence the Besieged could not repel them; and the next day, being Masters of the Place, they went into all the Houses, making the Inhabitants go out of them into a Plain, to suffer the Chastisement they had reserved for them. The unfortunate

Vie-

An. Dom. 1221. but the *Mogul* Army surrounded them, to hinder their retreating to the Mountains. Then they shot a great number of Darts and Arrows upon them, with which they were overwhelmed, and were even more miserable than the Beasts at the Chace of *Termed*, some of which escaped Death ; but these poor People all perished, and were left either dead or mortally wounded in the Field, to serve for Food to the wild Beasts and Fowls of Prey. 'Tis reported that there were this day seventy thousand Persons killed, of the Natives, Strangers, and Peasants who had took shelter in this City. As for the Minister *Schehabeddin* and his Son, they were put to death after another manner ; they were led in Chains to the Nevians, who caused the Coffers to be open'd in which were the Vizier's Treasures ; and after the Nevians had taken out all that was in them, they caused the Heads of the Father and Son to be struck off. At this day there is to be seen *Schehabeddin's* Tomb in a Place called *Hafna*.

Three days after the *Moguls* had taken and plunder'd *Nisa*, they went to besiege the Citadel of *Caendar*. This Place was accounted the strongest in *Corassana*, and was in the Road from *Nisa* to *Nischabour*. They were desirous to gain this Place, not only as it was a hindrance to their conquering the rest, but also because they were informed that *Nezameddin*, one of the greatest Lords of that Kingdom, was retired thither with all his Riches. In truth, *Mehemed Nisavi*, the Author of the History of the Life of Sultan *Gelaleddin*, to whom this Place belonged, (tho he took upon him only the Title of Governour of this Place under the Sultan) has writ, that *Nezameddin*, some days

days before the Arrival of the Enemies there, visited this Place, and esteeming it almost impregnable because of its Situation, said to him, *We will wait the Tartars coming here.* Notwithstanding which, this Lord, when he saw they attack'd it on the weakest side, was so frightened that he desired the Governour to let him down with Ropes into the Plain, at a Place where the Besiegers could not perceive him: which *Mehemed Nisavi* did, and *Nezameddin* by his good Fortune retired elsewhere.

An. Dom.
1221.
Heg. 618.
Mog. The
Horse.

The Besiegers batter'd the Place a long time; but the Besieged made so brave a defence, that at last the *Mogul* General, being sensible of the Strength of the Citadel, despair'd of taking it with the Troops they had, and so resolved to raise the Siege, and were content only to send a Trumpeter to demand of the Governour Clothes, and other things of which the Soldiers stood in need. *Mehemed Nisavi* thought it was better to gratify them than to provoke them to continue the Siege, by refusing what they asked; he therefore caused all things to be looked for that the City could afford proper to send them. But the difficulty was to find Officers that would venture to accompany those who carried this Present; because it was believed that the *Moguls* and *Tartars* were cruel enough to revenge themselves on the Officers they should get in their power, for the shameful Retreat they saw themselves reduced to make. After a great many Persons had refused the Employment, two venerable old Men presented themselves; and having recommended their Children to their Fellow-Citizens, put themselves at the head of those who carried the Present. But they were no sooner carried before the Generals, and had presented what they

*Mehemed
Nisavi's
Life of
Gelaled-
din.*

An. Dom. 1221. they brought, but the *Moguls* were really so
 Heg. 618. base as to imbrue their Hands in the Blood of
 Mog. The these old Men. At last the Siege was raised,
 Horfe. and the Country ravaged by the two Nevians.
 ~~~~~ After which, *Suida* himself came to meet them,  
 Abulfeda, and they all three went to *Hubbe Nevian*, who  
 p. 207. was busied on another Expedition. They  
 marched by the Desert and other Roads to *Damegane*, to attack it, which was a considerable  
 Town situate in thirty six degrees and twenty  
 minutes of Latitude.

Naliraddin  
 Touly in  
 his Astro-  
 nomical  
 Tables.

Jacut in  
 Golius.

Ulugbegh  
 in his As-  
 tronomical  
 Tables.

They had not much trouble to take it, be-  
 cause all the rich Men and Nobility were re-  
 tired with their best Effects into the Woods and  
 Mountains which at some distance encompass'd  
 the City. It was situate in a vast Plain, wa-  
 ter'd by many Brooks of clear wholesome Wa-  
 ter, which sprung out of the Rocks. These  
 Streams were for their Excellency called the  
 Water of *Cosroes*, because that King of *Persia*  
 convey'd them by fine Aqueducts into this City,  
 and would always drink of them, in whatsoever  
 part of his Empire he resided. It was in the  
 Orchards and Gardens of *Damegane* those Ap-  
 ples grew that were so much esteem'd for their  
 Beauty and Taste, which they carried in for-  
 mer Ages into the *Parthians* Country to grace  
 the Tables of the Rich and Great.

<sup>3</sup> From *Damegane*, which the *Moguls* found  
 quite deserted, and nothing left to content  
 their Avarice, they went before *Amol*, which  
 they easily reduced, as also several other Towns  
 in the Eastern *Tabarestan*, which was part of  
 the ancient *Hircania*. The City of *Amol* was

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<sup>3</sup> Some have called *Comas* or *Comisene* the Province of  
 which *Damegane* was the Capital.

in thirty six degrees and thirty five minutes of Latitude. It was in this Country that *Thalestris* Queen of the *Amazons*, came to visit *Alexander* the Great. She was attended by three hundred Women, and staid thirty days with the *Macedonian Hero*; and tho at first sight she found not his Person answerable to the Reputation he had gain'd, yet at last she told him that she thought him worthy to give Heirs to her Kingdom.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

Quintus  
Curtius.



## C H A P. IX.

*The taking of the Fortrefs of Ylale. The Captivity of the Queen Turcan-Catun, the Mother of Sultan Mehemed. The Conquest of the Cities of Rei, Com, and other Places in the Persian Hircania.*

**H**UBBE Nevian on his part made an Expedition no less famous and successful than that of the other Generals. He reduced not only the Western Part of *Tabarestan*, which is called *Mazendrane*; but he even seized upon the Sultanness, who was retir'd there with her immense Riches, which was one of the things *Genghizcan* most passionately wish'd for. It is true, the Emperor gave him the Informations and Instructions of which he stood in need for this Expedition; for this Prince, whose Vigilance was such that nothing could escape his Knowledge, having Spies or Correspondents in every Place, who gave him

T in

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.



intelligence of all that past, had by the means of one of his Spies, learn'd that the Queen Mother was retired into the Fortrefs of *Uale* : he presently dispatch'd a Courier to *Hubbe*, to acquaint him with it, giving him leave to run all hazards to take this Place, and to borrow, if there was occasion, Forces of the other Generals.

*Hubbe* fail'd not to execute his Prince's Orders. He besieged this strong Place in Form; but he had for three Months batter'd it in vain, when the Grand Can being informed of the Condition the Place was in, and thence concluding that he might more easily reduce it by Famine, order'd *Hubbe* to cause a strong Wall to be built without side his Lines, with Gates to be kept shut in the Night, and open in the Day, and to take care that Guard was strictly kept in all Places, that the Place should receive no Succours. These the Emperor's last Orders were as punctually executed as the first, and the Citadel received no kind of Succours. Yet three Weeks more pass'd, and the Governour had no thoughts of yielding; but boasted, as they learn'd from the Deserters who came over to them, that he stood not in need of any thing. But this was a false Report, for the Place had wanted Water a long time, and one part of the Garison and Inhabitants were already dead with Thirst, and all other sorts of Provisions grew by degrees extremely scarce, and at last entirely fail'd; so that the Queen was forced to capitulate.

Fadlallah,  
p. 413.

This Want of Water past in the Country for a Miracle, because this Place was always known to be better furnish'd with it, than any other in *Mazendrane*, Rain commonly falling there every day; and yet there fell not one Drop during

ring the whole Siege. They therefore said publicly that it was a Judgment of God to punish the Queen for having unjustly put to death so many Princes and Kings. And what confirmed the *Mahometans* in their opinion of this Drought being miraculous, was, that the Place was no sooner surrender'd, but there fell such abundance of Rain, that the Cisterns overflow'd, and the Water ran out of the Gates of the Citadel in a Flood.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

*Hubbe Nevian* knowing the Extremities to which the Place was reduced, would not grant any thing to the Queen but her Life ; and he declared that he expected to have all things else left to his Discretion, and they were forced to yield to his Terms. So soon as the *Moguls* were enter'd the Place, they seized of all the Queen's Treasure, and treated this Princess as a Captive. They sent her to *Genghizcan* under a strong and safe Guard, with her Women and Grandchildren, and all the Lords of the Empire who had retired with her into the Fortrefs of *Nlale*. One may say she was herself the Cause of her ill Fortune, or rather that the Hatred she bore her Grandson *Gelaleddin* ruin'd her : For when she heard that Sultan *Mehemed* had at his Death declared him his Heir, she was even distracted. And some days before this Place was besieged, having found a way to retire with Safety to this young Prince, she would not make her advantage of this Opportunity, whatever Remonstrances her Officers made to her. They in vain represented, that *Gelaleddin* was her Son's Child, and consequently a Part of her self, and that his Valour might still dispute the Fate of his Father's Kingdoms with *Genghizcan*. Instead of being persuaded by these Arguments, she did nothing but wish all sorts of

The taking  
of Queen  
Turcan-  
Catun by  
Hubbe Ne  
vian.

Nisavi's  
Life of Ge-  
laleddin,  
p. 52, 58.

An. Dom. 1221. Misfortunes to *Gelaleddin*, protesting she would never stoop to so base a thing, as she call'd it, as to put herself under the Protection of the Son of *Aigeac*, her mortal Enemy ; and that she would even prefer any Slavery before all that *Gelaleddin* could do to serve her : that the lowest Condition, and the most rigorous Treatment would be more agreeable to her than all the Marks of Friendship she could receive from him.

Heg. 618.  
Mog. The  
Horse.

These were the Sentiments of the implacable Queen *Turcan-Catun* ; but God punished her, and to mortify her Pride, reduced her to suffer the most insupportable Treatment : For the Grand Can sometimes had her brought into his Presence when he was at Table, and threw her Bits of the Meat which he had eat of, as if she had been a Dog. What Mortification must this be to a Woman who but a little before could confer her Favours, and whose Sovereign Commands made the most part of the Kings and Princes of the East to tremble !

They put to death her Son's Grandsons before she arrived at *Genghizcan's* Court, and left only the youngest alive to comfort her ; nay, it was not long before they tore that from her also : for one day, as she was combing his Head, a Person came and snatched him away from her Arms. She said she was more sensibly touched with this Loss than with any she had before felt, and her Grief for it was most bitter. He met with the same Fate as his Brothers. The young Princesses her Great Grand-daughters were not so unfortunate ; not only their Lives were spared, but they were even married to *Mogul* Lords of the first Rank, and Prince *Touschi* espoused *Can Sultane*, who had before been married to *Osman Can*, Prince of *Samarcand*. This was the Fate of this great Queen, who was led, as

in

in Triumph, some Years after, thro the same Countries where she had govern'd.

But to return to the Expeditions of *Hubbe Nevian*, after he left the strong Fortrefs of *Ylale*, he went directly to *Rei*, where *Suida* and the other *Mogul* Commanders came to join him in their return from *Corassuna*, of which they had reduced both the North and West Parts, excepting *Nischabour*, which according to the Capitulation granted them by the two Generals, remain'd quiet till *Gelaleddin* took shelter there.

The City *Rei*, which was situate in *Yrac Agemi*, or the *Persian Hircania*, five days Journey from *Nischabour*, in thirty five degrees and thirty five minutes of Latitude, seem'd able to make a vigorous defence; but the *Moguls* easily took it. The Inhabitants were divided into two Factions: one of which follow'd the Doctrines of *Abouhanifa*, one of the four Doctors who were the Heads of the four pretended Orthodox Sects amongst the *Mahometans*; and the others were attached to the Opinions of Doctor *Schafay*. So soon as the Cady of the City, who was of the last Sect, was inform'd that *Hubbe* was coming, he went out to meet him with the Chief of his Sect, and offer'd him the Place in the Name of all *Schafay's* Sectaries. *Hubbe* accepted this Offer with Joy, promising to spare all that were of that Belief. By this means he enter'd without Trouble into the City by two Gates, of which the Faction of *Schafay* were Masters. But the other Party had fortify'd themselves, and made some Resistance, more out of Hatred to the *Schafaites*, than to the *Moguls* themselves. But General *Hubbe* forced them to yield, and, induced by the ill Opinion the Cady had created in him of the

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

The taking  
of Rei,  
Com, and  
other Ci-  
ties in Yrac  
Agemi or  
Persian  
Hircania.  
Marrakef-  
chy, p. 18.

Abulfeda,  
p. 201.  
Mirconde,  
p. 31.



An. Dom. 1221. Heg. 618. Mog. The Horse. Sect of *Abouhanifa*, put them almost all to death ; so that not above one half of the Inhabitants of *Rei* were left alive.

Before this, *Hubbe* imagining he had not Troops sufficient to take this Place, sent to *Suida*, who soon came and join'd him. These two Generals remain'd some time at *Rei*, invited by the Beauty of that City, which was one of the four most considerable in *Trac Agemi* : the three others were *Hamadan*, *Com*, and *Ispahan*. So soon as the Season permitted to take the Field, they again parted ; *Hubbe* marched to *Hamadan*, and *Suida* to *Casbin*. The first, before he marched to the City of *Com*, which was twenty Leagues off from *Rei*, encamped in a great Plain wherein it stood. This Plain was sixteen Leagues long, and as many broad. He summon'd the Town to surrender ; and they made so little Resistance, that they might justly have deserved the Mercy which was granted the Places that open'd their Gates to him : But the Deputies of the *Schafaites*, having an implacable Hatred for the *Hanafites*, whom they called *Rafezis*, that is to say, Hereticks, told *Hubbe* Nevian, whom they always accompanied, because he much confided in them, that the People of *Com* were very mutinous, at which one need not wonder, since they follow'd the Doctrines of *Abouhanifa* ; and, in fine, they so incensed him against the Inhabitants of this City, that the *Mogul* General, under the pretext that one of his Orders had not been well observed, caused the greatest part of them to be kill'd or carried away Slaves. After which, *Com* was plunder'd.

This City was situate in thirty four Degrees and forty five Minutes of Latitude, about the middle of the way between *Casbin* and *Ispahan*.  
Altho

Mitondæ,  
p. 31.

Abulfeda,  
p. 199.



Altho this Place had been very much defaced, it has been since perfectly repair'd, some Kings having kept their Court there; and there are still to be seen the Tombs of two Kings of *Persia*, *Schah-Sefi* and *Schah Abbas II.* which Tombs are very magnificent. *Hubbe* departed from *Com*, some few days after, and marched to *Hamadan*, having made Preparations for besieging it. So soon as he arrived in its Neighbourhood, and had made all things ready to storm this Place, all of a sudden he made a Peace with *Magededdin* who commanded it: At which the Army were the more surprized, because these People had appear'd more insolent than others who had not been pardon'd; nay, they had even committed some Outrages on the *Moguls*. The General's Enemies reported that he had suffer'd himself to be corrupted; but his Friends maintain'd that he had only follow'd the Grand Can's Orders.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

Theve-  
nor's  
Voyages,  
l. 3. p.  
336.

Sir John  
Chardin's  
Voyages,  
p. 459.

*Hamadan* was situate in thirty five degrees and ten minutes of Latitude, fifty Leagues distant from *Com*. 'Twas a great and populous City, and had often been the Abode of Kings. At the time when the *Moguls* approached it, it had very strong Walls, and a good Castle, which is now in Ruins. Its Beauty at present consists in its Gardens and Fountains, which take their Rise from the Mountain *Alvende*; not far from this Place, and where there are to the number of a thousand Springs. The *Persians* say this City was built by *Jemschide*, one of the first Kings of the antient *Persians*.

Abulveda,  
p. 159.  
Mirconde,  
p. 31.

*Hubbe Nevian* led his Troops thence to *Dinever*, *Carmisin*, *Souvan*, *Halvan*, *Nehavende*, and several other Towns in *Trac Agemi*, of which he render'd himself Master, and got great Riches. As for *Suida Behadeur*, who was gone

Mirconde,  
p. 32.

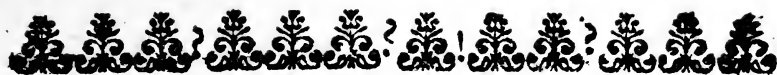
An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

to besiege the City of *Casbin*, situate on the Confines of *Deilem*, he carry'd it by Storm, and put to the Sword fifty thousand Persons, in this City, in *Deilem*, and other the adjacent Countries. The Inhabitants of *Ispahan* by a quick Submission prevented the last Extremities of War. *Casbin* was situate in the thirty seventh Degree of Latitude, between *Rei* and *Abhar*. All these Expeditions were made in the Year of our Lord 1221, and of the *Hegira* 618. at the time when *Philip Augustus* was King of France, and *Henry III.* King of England. *Genghizcan* was then sixty seven Years old.

The End of the Third Book.



THE



THE  
HISTORY  
OF

GENGHIZCAN *the Great,*


THE  
First EMPEROR of the Antient  
*Moguls and Tartars.*

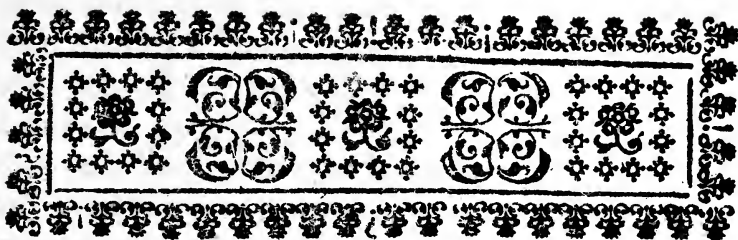
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THE FOURTH BOOK.

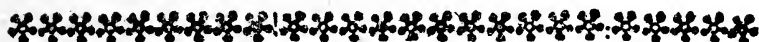


## The ARGUMENT.

 HE Conquests Genghizcan continued to make in his own Person, or by his Lieutenants in Hircania, Azerbijana or the Country of the Medes, and in one Part of Fars; that is to say, in the Kingdoms of the Parthians, Medes, and Persians: in the Provinces of India beyond the River Indus, in that of the Alans, and other Countries bordering on Muscovy. The Misery of the great Queen Turcan-Catun; and what pass between the Sultan Gelaleddin her Grandson, and the Mogul Princes. The Punishment of Cande-Tangut, a Rebel who was Tributary to Genghizcan. And, lastly, the Death of Genghizcan, which happen'd soon after he had disposed of his Empire, and at the time when he was going to carry the War into the Southern China, called Mangi or Matchin, of which Nanquin is the Capital City.



## BOOK IV.



### CHAP. I.

*Genghizcan's Expedition to the Country of Balc, antiently called Bactriana. The Siege of Talcan.*



**W**HILST *Genghizcan* made War in *Transoxiana*, and his Lieutenants subdued the Countries of the antient *Parthians*, *Gelaleddin*, Son of the King of *Carizme*, was in the Eastern Parts of *Corassana*, called *Balc*, or *Bactriana*, where he got together some Troops. He dwelt many Weeks in the City of *Balc*, which was the Capital, as it had been in times past when it was called *Bactra*.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

The favourable Reception the Inhabitants of this City gave Prince *Gelaleddin*, displeased *Genghizeau*, and conceiv'd in him a mortal Hatred against

An. Dom. 1221. against them. And this Emperor's Army being extremely formidable, how valiant soever  
 Heg. 618. the Prince of *Carizme* was, yet he did not care  
 Mog. The to tempt his Fate by venturing a Battel, but  
 Horse. remain'd in this Country only to fatigue the  
 ~~~~~ *Moguls* with the Troops he had with him: To  
 accomplish which, he made use of all the Advantages the narrow Lanes and Passages, the Woods and Rivers could afford an able General, who found himself much inferior in Strength to his Enemy.

At last the Grand Can having secured all the Countries situate beyond the *Oxus*, caused his Army to pass over this River, and led them with all the speed imaginable to the City of *Balc*. The great Success of this fortunate Conqueror, the numerous Troops that follow'd him, and Fame, which magnifies every thing, all put together, soon determined the Inhabitants to open their Gates to him, without staying to feel his Fury. The great Lords of the Country who had retired thither, went out with the City Officers to meet him, and make their Submissions to him, carrying with them an infinite number of rich Presents. But he rejected their Offers; and said, That People who had so kindly received and entertain'd his Enemy, could not have a sincere Friendship for him, and that their Protestations were faithless. He recounted to them the Particulars wherein they had assisted *Gelaleddin*: He mentioned the Troops they had raised for him even in their City, the Sums of Money they had furnished him withal to pay his Army: In fine, being fully informed by his Spies, how far they had assisted *Gelaleddin*, he forgot not to remember to them every Particular. Then he reproached them in this manner: *Ought you not,*
 said

Abulfarag.

p. 292,
 447.

Mirconde,
 p. 39.

said he, to blush for shame, for having so little Love for your natural Prince, and so little Aver-
 sion to the Tyrants who have put him in Irons? Is it thus you ought to treat those, who after having stripp'd Amededdin your Sovereign of his Kingdoms, have cruelly put him and his Son to death? Mean time, the Mogul Army marched to the City, and the Inhabitants, knowing it was agreed to open the Gates, did not shut them against the Vanguard, which their Leaders would have go into the City So that the Emperor seeing himself Master of the Place, caused an Order to be published, commanding all the Men immediately to go forth of the City into the Plain. They obey'd, tho they were not ignorant what the Moguls were used to do after their taking a City. When they were all assembled, the Grand Can caused the young People who were fit for Slaves to be set in a Place apart, and order'd the greatest part of the old Men to be beheaded. Then the City was plunder'd, and the Booty distributed according to the Mogul Law. The Walls were beaten down, and the Castle demolish'd. The Mogul Army was greatly enriched by this City's Ruin; for there were all sorts of Merchandize and Treasure in Balc, because it had always been a Place of great Trade. Moreover, it was full of Monuments of exquisite Workmanship, and all things that could serve to adorn so great a City, it having been the Abode of many illustrious Persons famous in all Arts, who had much contributed to its Beauty. The publick Buildings were spacious and regular. The Caravanferas, or Inns to lodge the Caravans in, appear'd magnificent, as did also the Colleges and Mosques; and, according to Mirconde's Report, there were

An. Dom.
 1221.
 Heg. 618.
 Mog. The
 Horse.

Nisavi in
 the Life of
 Gelaled-
 din.

Bin Ketir-
 zahaby in
 Inticabfa-
 latin.

Abulcair,
 p. 22.

Fadlallah,
 p. 410.

As. Dom. were no less than twelve hundred Baths or
 1221. Hot-houses, in this City.

Heg. 618. It was situate in thirty six degrees and forty
Mog. The one minutes of Latitude, in a most fertile
Horfe. Plain, four Leagues distant from the Moun-

Abulfeda, tains, and eight from the *Oxus*. The Country
p. 217. round it was planted with Sugar-Canes and

Jacut in Lemon-Trees. *Schicardus* assures us it was first
Golius. built by *Cayumaras*, one of the *Pischdadien*
 Kings*, who was the first that reign'd in *Per-*
sia and *Medin*. It was afterwards ruined by
Semiramis, as *Diodorus* of *Sicily* reports, and
 repair'd by *Loraspe* the Father of *Hydaspes*, as
Herodotus assures us, at the same that *Nebucho-*
nosor ruin'd the City of *Jerusalem*. Its
 Suburbs were water'd by a River called *De-*
hac, which having run thro all the Country,
 discharges itself into the River *Oxus*, about
 twelve Leagues from the City. It is to this
 day one of the capital Cities of the *Uzbecks*,
 and has its particular Sovereign, who wants
 not Forces, as well as the other Princes of his
 Nation, to oppose the *Persians* when they make
 war with them.

Abulfarag. After the *Mogul* Emperor had thus reduced
p. 293, the City of *Balc* to his Obedience, he sent De-
448. tachments out of his Army to *India* and *Persia*,
 and left a considerable part of his Troops in
Fadlallah, *Transoxiana* to keep it in awe, whilst he went
p. 410. to *Tocarestan*, to besiege the City of *Talkan*,
 which was but seven days Journey from *Balc*,
 and was esteemed the strongest City in all *Asia*
 for its Situation, it being built upon a very
 steep Mountain called *Nocrecoub*. But he had
 but just began the Siege, when he had Infor-

* That is to say, the first of the Kings of *Persia*.

mation that the Sultan *Gelaleddin*, not finding himself in a condition to venture a Battel, was retired towards the strongest Places of *Corassana* with what Forces he had been able to get together, and that it was believed he was already got to *Nischabour*. On this News he detached sixty thousand Men to pursue him, and prevent his making any farther progress; he join'd these with another Detachment of twenty thousand Men, whom he had a little before sent into *Mazendrane* to recruit the Army of the Generals *Hubbe* and *Suida*, which when they first went on their Expeditions consisted of thirty thousand *Moguls*, and was now diminished by the Loss of ten thousand. He gave the Command of this great Detachment to Prince *Tuli*, and order'd him to go and find out the Sultan *Gelaleddin*, and to besiege the City of *Nischabour*, if he was still there; but if he was gone thence, to lay siege to *Merou* before he undertook any thing against *Nischabour* or *Herat*, to the end he might weaken *Corassana* as much as he possibly could, and so facilitate the conquering the rest of this Country, in which the other Generals had already taken some Towns.

An. Dom.
1221.
Heg. 618.
Mog. The
Horse.



Whilst *Tuli* went to execute his Father's Commands, *Genghizcan* planted the Engines before *Talcun*, which he vigorously attack'd, but the Besieged defended themselves with great Resolution. They answer'd his Engines with theirs, and threw Fire for Fire. All who were in the Place strove to outvie each other in Bravery; and having a great store of Ammunition, and Provisions of all sorts, they flatter'd themselves they should be able to hold out a long time. Besides which, the Besiegers had neither Ground nor Trenches to shelter them when

Abulfarag.
p. 293.
Fadiallah,
p. 413.
Mirconde,
p. 39.

An Dom. when they made their Attacks; they had only
 1221. some Blinds to defend them from the Darts
 Heg. 618. and Wildfire. The Besieged killed so great a
 Mog. The number of them, that the Emperor's Army
 Horfe. was considerably diminished. This Prince re-
 ~~~~~  
 pent-ed his having meddled with this Place, yet  
 could not bear to be disappointed; and fearing  
 he had not Troops enough to reduce it, he sent  
 two Couriers, one after another, to *Tuli*, with  
 Orders to return to him forthwith, without  
 mentioning his Reasons for so doing: He only  
 told him he recall'd him because of the exces-  
 sive Heats which now began to be sensibly felt.  
 In the mean time, the Grand Can made his  
 Army rest for some Weeks, and took care they  
 were well fed, which perfectly recover'd and  
 put them in good heart.

Fadlallah,  
 p. 413.

He then called all the Engineers together,  
 to consult with them of the means by which  
 they might be able to reduce *Talcan*; but the  
 Methods they proposed seeming to him very  
 uncertain, he resolved to scale the Mountain on  
 all sides, let the Danger be what it would,  
 that so he might oblige the Besieged, being  
 every where assaulted, to divide their Forces.  
 In order to this, he caused to be made with all  
 speed, a great number of Grappling-Irons,  
 long Nails, Hooks, Ladders, and Ropes, to  
 ascend the Rock, and made many vain At-  
 tempts to scale it several times; for the Be-  
 sieged, who kept on their Guard, received  
 the *Moguls* with their usual Bravery, and kill'd  
 a very great number of them. Yet *Genghizcan*  
 had them supported with so many sorts of En-  
 gines when they mounted the Ladders, that at  
 last a great many Soldiers were got together on  
 the top of the Mountain with their Arms,  
 which they had fasten'd round them; which so  
 astonish'd

astonished the Besieged, that running hastily to repulse them, they imprudently left some Posts unguarded, of which the *Moguls* immediately seized, and enter'd the Town. The Besieged soon having notice of this Misfortune, returned in Confusion to oppose their Enemies, and drive them out; but the *Moguls* were too strong for them, and put them all to the Sword: and being animated by the Remembrance of the Fatigues they had suffer'd for seven Months past, which time the Siege had lasted, they exercised all the Cruelties imaginable.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

*Talcan* was situate between *Merou* and *Balc*, in thirty seven degrees and twenty five minutes of Latitude, and dependant on *Tocarestan*. The first City of this Name, which had been heretofore very flourishing, was not standing in the time of *Genghizcan*, and there was nothing left to be seen of it but the Citadel, which a Prince of *Tocarestan* had caused to be built on the top of the Mountain *Nocrecouh*, so called because of the Mines of Silver which it enclosed. This Citadel being very large, they gave it the Title of a City or Fortress, with the Name of *Talcan*. Thus the Emperor took this Place without Prince *Tuli's* Assistance, who did not arrive before its Reduction. The Princes *Oc-tai* and *Zagatai* also return'd from *Carizme* at the same time; but *Touschi* was gone to his Governments. We shall now make mention of what *Tuli* did during the seven Months that he was gone from the Emperor.

Condemit  
in Habi-  
bassuyar,  
p. 7.  
Abulfeda,  
p. 217.  
Jacut in  
Golius.  
Abulfarag.  
p. 293.  
Mirconde,  
p. 238.



An. Dom.

1221.

Heg. 618.

Mog. The

Horse.



## C H A P. II.

*Prince Tuli's Expedition against the Sultan  
Gelaleddin, Son of Sultan Mehemed.  
The Sieges of the Cities of Merou and  
Nischabour.*

Mirconde,  
p. 41.

**P**RINCE *Tuli* was no sooner enter'd *Corassana*, but he sent Orders to twenty thousand Men, of whom we have spoke before, to hold themselves always in a readiness to join him in case of need. He sent word also to *Hubbe* and *Suida* to come to him ; and after having consulted with them about the Enterprizes he design'd to undertake, he sent them back into *Persia*, where their Troops were encamp'd.

Fadlallah,  
p. 413.

Condemir,  
p. 8.

'Tis true, *Gelaleddin* had taken the Road to *Nischabour* with all the Troops he had, designing there to get such an Army together as should be able to resist the *Moguls*. For this purpose he staid a whole Month in this City, having writ to the Governours of the Frontier-Towns, and other Places which were still obedient to him, to send him all the Soldiers they could furnish ; and order'd the Lords who in the Confusion his Empire now was in, had made themselves Masters of the Provinces they lived in, to come and join him with speed, with all the Troops they could possibly raise. He assured them in his Letters, that he would never think of what was past, but would  
con-

confirm them in the Possession of the Govern-  
ments they had gotten : and he thence dis-  
patched Messenger upon Messenger to get his  
Orders perform'd.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horfa

Prince *Tuli* did not give him time to get a  
great Army together, but marched towards  
him with extraordinary Diligence. So soon as  
*Gelaleddin* was inform'd of his being enter'd  
into *Corassana*, and that he was marching to-  
wards *Nischabour*, he went out of this City,  
and it was as much as he could do, to conduct  
the Troops he had with him in safety to the  
Fortress of *Cahera*, where he received the News  
of *Talcan's* being besieged. Tho *Gelaleddin*  
was brave and wise, yet he was at this time  
almost distracted. He cursed his Fate, which  
seem'd now bent against him, and yielded  
himself up to Despair. He had an Inclination  
to shut himself up in *Cahera*, and wait the  
*Moguls* coming ; but the Governour persuaded  
him from this Design, representing to him,  
*That a Prince of his Reputation and Merit ought not*  
*to shut himself up in Forts and Citadels, tho they*  
*were built on the Heads of the Twin-Stars, or Horns*  
*of Taurus or the Pleiades.* These are the Words  
of the Historian *Nisavi*.

*Nisavi in*  
*his Life of*  
*Gelaled-*  
*din, p. 88.*

This bold Remonstrance awaked the Prince's  
Courage, who strait caused to be brought to  
him all the Money he had saved, to distribute  
to his Soldiers. After which, he went to the  
City of *Bost*, in the Province of *Segestan*, where  
he found one of the Officers of his Army who  
had escaped the Massacre of *Balc*, and he in-  
form'd him of the Forces *Genghizcan* had with  
him before *Talcan* and in other Places, and told  
him it was believed he had near eight hundred  
thousand Men in pay, including the Garisons  
he had in the Cities. This News made *Gela-*

*leddin*



An. Dom. 1221. *leddin* tremble, who comparing his own Weakness with the Enemy's Strength that pursued him, wished, says *Marrakeschi*, that thick Darkness would cover the whole World, and take place of the Light.

Seige of Merou.

*Tulican* after a long March into *Corassana*, learn'd that *Gelaleddin* was gone from *Nischa-bour*, and therefore, according to the Emperor his Father's Orders, he took a Resolution to go and besiege *Merou*. So soon as it was known in this City that his Army approached, Fac-

Condemir, p. 8.

tions and Dissentions began to arise. A general Council was held, where some, to support their Advice which was to yield, reason'd thus, that all the Countries and Places which had resisted, were intirely ruined; others, who were willing to defend the City, represented to the Assembly, to support their Opinion, the Cruelties executed on the Inhabitants of *Balc*, who had submitted. After many Disputes, the *Musfty's* Party, who were resolved to surrender the Place, carried it against the *Cady's*, who opposed it, and protested against all that should be done contrary to the Interest of the City.

Mirconde, p. 41.

The *Musfty's* Party immediately sent Deputies to meet the *Mogul* General, who received them kindly, and granted them the Conditions they desired, which was, not to enter the City with more than seven thousand Men, on condition that the People should obey, and pay the Grand Can the yearly Tribute then to be agreed on. But it so happen'd during these Transactions, that a certain *Turk* named *Bouga*, who had been Captain of the Sultan *Mehe-med's* Guides, knowing it was resolved by some to surrender the City, enter'd into it, and fully resolved to defend it. The *Turcomans*, whose number were considerable, supported him;

Id. p. 42.



him; and the Cady's Party, who wish'd no better, join'd with them. *Bouga* had for some days the absolute Command of all, and finding how sweet it was to govern a great People, resolved to spare nothing that could secure him in the Post which Fortune had rais'd him to. Therefore when *Megir*, a great Lord who had belong'd to the old Sultan's Court, a Man who had the greatest part of his Estate in that Country, and a Palace in the City, would have come into it, *Bouga* us'd all his Endeavours to keep him out; but that Lord enter'd in spite of him, and all the Cady's Party chose rather to obey him than *Bouga*, who was soon forced to quit a Station which he had found so agreeable in the few days he enjoy'd it.

*Megir* was the Son of a Lady whom Sultan *Mehemed* had loved, and afterwards given in Marriage to one of his Courtiers. He put himself at the Head of those who seem'd resolved to defend the Place; and notwithstanding the Mufty's Party oppos'd it, the Gates of the City were shut, and Preparations made to maintain a Siege. Mean time, Prince *Tuli* came up, and encamp'd before the Walls of the City, and dispos'd all things to assault it. He learned by some Prisoners that were taken and brought before him, the State of the Place, and promised himself to be soon Master of it, yet he found more Resistance than he expected. *Megir* tired the Besiegers with frequent Sallies, amongst which he made one so successful, that he cut above a thousand of the Grand Can's best Household-Troops in pieces. *Tuli* much regretted these brave Men, and to be revenged, gave a general Assault, which the Besieged sustain'd with a most amazing Resolution, and the *Moguls* were repuls'd with Loss for twenty two days.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

Mirconde,  
p. 44.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.



days together : in which time the Besieged were greatly weaken'd, and *Megir* finding that he should soon be overcome, chose to submit. *Gemaleddin*, one of the chief Men of the City, was of his opinion ; and both having persuaded their Faction to it, sent great Presents to *Tuli*, offering him the City. The *Mogul* Prince treated them better than they expected ; for he gave them Protection for their Goods and four hundred of their Friends, on condition that they gave him a faithful account of all the rich People in the City, which they did, giving him a List of them. After which, the *Moguls* enter'd the Place, and according to their usual Custom, made all the Inhabitants go forth of it, one part of whom they made Slaves of, and they cut the Throats of the rest. *Tulican* gave the Government of *Merou* to *Ziaeddin*, a Lord of that Country, who had done him considerable Services. But when the *Mogul* Prince was gone away from this City, *Ziaeddin* was kill'd by *Barmaxe* his Lieutenant, and the Country fell again into Confusion.

Abulfeda,  
p. 215.

The City of *Merou*, call'd also *Schahigehan*, was situate in thirty seven degrees and forty minutes of Latitude, to the Northward of another City called *Merou Erroud*, and from which it was but five Leagues distant. *Schahigehan* signifies King of the World ; and this Name was given to the City because Sultan *Malicscha*, one of the greatest of the *Seljukides*, extremely loved it, by reason of its fine Situation, the Serenity of the Air, and the Fertility of the Ground. He had caused it to be built with design to make it the Place of his Residence, and accordingly pass the greatest part of his Life in it, and died there, for whom they erected a most magnificent Tomb.

This

This City produced several learned Men, and *Jacut* assures us that he had seen there three publick Libraries, in one of which there were twelve thousand Volumes in Manuscript. Some will have it that this City was first built by *Tahmuras*, the fourth of the first Kings of *Persia*, called *Pischedadians*; and others say it was built by *Jamanii*, the Daughter of *Artaxerxes Longimanus* King of *Persia*. It was situate in a sandy Plain, which produced Salt. Three Rivers render'd it a delicious Place; and it was equally distant, that is, twelve days Journey, from *Nischabour*, *Herat*, *Balc*, and *Bocara*.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.  
Jacut in  
Golius.

Since the Death of Sultan *Mehemed*, the *Moguls* under the Conduct of the Generals *Hubbe* *Nevian* and *Suida Behadeur*, had render'd themselves Masters of all the Western Parts of *Corasfana* by taking a great number of Cities: But they had still left *Nischabour* in Peace, because at the beginning of their Expedition, as has been before related, they had made a Treaty with the Inhabitants of this City, who had sworn Fidelity to them. Nevertheless, when they saw *Gelaleddin*, the Son of the Sultan their Master, appear in their Country, they were so touched with seeing this Prince wander from one Province to another, that they could not refrain from giving him some Assistance, and secretly furnished him with all the Refreshments of which his Troops stood in need; nay, they even gave him Money to raise Forces. But they took all the Precaution imaginable to hide what they did for him. And in effect, *Tulican* came not to the knowledge of it; but by misfortune the Grand Can was inform'd of it by his Spies, and was so enraged, that he resolved that Hour to besiege *Nischabour*. He writ to Prince *Tuli*, who was then in the Eastern Parts

Schicardus  
in Taric  
Beniadem.  
Scherif I-  
drisi, or the  
Nubian  
Geogra-  
pher.

An. Dom. 1221. of *Corassana*, to lay aside all his other Designs, and go and besiege *Nischabour*, and make them feel the severest Chastisements that could be inflicted on rebellious Cities. On the receipt of these Orders, Prince *Tulican* quitted the Country of *Merou*, of which he had just before taken the Capital, and went to *Nischabour*, the Inhabitants of which not hoping for any Pardon or Mercy, resolved to defend themselves to the last Extremity.

Siege of the  
City of  
*Nischabour* in  
*Corassana*.

Marrakesh,  
p. 15.

Condemir,  
p. 8.

Fadlallah,  
p. 413.

The Command of the Vanguard of the *Moguls* was given to Prince *Tasar*, who had brought the Troops from *Mazendran*; but this Captain, at his Arrival at *Nischabour*, had the ill Fortune to be wounded with an Arrow in the Navel in a Sally which the Inhabitants made upon the *Moguls*, and died of his Wound. This Accident obliged *Tuli* to take more care and precaution than he had before done to render his Enterprize successful. He defer'd the Siege for some days, because the Engines were not ready, and made his Army encamp to the Eastward of the City, near a Town call'd *Touschanian*. The Country round it was full of pleasant Springs and Trees, and here the Workmen could conveniently make Blinds, Battering-Rams, and other Instruments for War. So soon as all was ready, they batter'd the City with above twelve hundred Engines. The Besieged defended it like Lions; but after three days Siege the *Moguls* having perceived a secret Passage which the Ruins of a Wall falling down discover'd, enter'd by that Way, and surprized the Place, making a terrible Slaughter of the Inhabitants. They spent a Day and a Night in plundering this miserable City, and reduced to Slavery an infinite number of young People; nay, the greatest part of all those who escaped the

the Edge of the Sword, died underground in Caves and Vaults which they had made to save themselves in : In fine, all the City was destroy'd, and there was nothing left standing neither Mosque, Fortrefs, Houses, Towers, nor Walls, all was razed to the very Foundations ; and they levelled the Ground in such a manner, that if the History of *Corassana* may be credited, Horses might run over it without stumbling. It is also related that they spent twelve days in counting the Dead who belong'd to the City, and that comprehending those who were slain in some other Places which belong'd to *Nischabour*, where *Tuli* sent some of his Troops, 'tis computed that the *Moguls* kill'd to the number of seventeen hundred and forty seven thousand Persons ; which seems altogether incredible, at least if they do not comprehend in this number all those who perished in the Ruins, and in some other Towns which were dependant on *Nischabour*, and taken at the same time.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.  
Nisavi's  
Life of  
Gelaled-  
din, p. 75.

Marrakef-  
chy, p. 15.

After the Destruction of this City, *Tulican* received an Order from the Emperor his Father to repair to him. *Nischabour* had often been the Capital City of *Corassana*. One Historian pretends that it took its Original from *Sapor* King of *Persia*, who had caused it to be built, and surnamed it the Closet of the East, because in his time it was full of all sorts of Curiosities, which its great Trade drew into it. And tho the *Moguls* had put it into the Condition we have just before related, yet in some time after it was restored to its former Greatness, being rebuilt, and all things done that could contribute to adorn a City ; and the finest Water in the World, which sprung from the neighbouring Mountains was brought into it by Canals. It is out

An. Dom. 1221. out of these Mountains that they get the Oriental *Turquoise* Stones, which are called in the *Levant*, *Pirouze Nischabouri*, to distinguish them from others. This City was but twelve Leagues from *Tous*, or thereabouts, where the celebrated *Nassir Eddin Tousi*, a great Astrologer, and Author of certain *Ephemerides*, was born, as likewise many other learned Men. This *Nassir* puts the Situation of these two City in thirty seven degrees of Latitude. *Tous* was only a little more to the South East of *Nischabour*. The City of *Tous* was at the same time ruined by the *Moguls*, but it was rebuilt a few Years afterwards, and has been since this Misfortune one of the most beautiful and most celebrated Cities in the *Persian* Empire. *Ismael Sesevi*, the first King of the Family of *Sesevi's*, that is to say, of the Descendants of *Schec-Sefi*, who at that time reign'd in *Persia*, caused it to be enclosed with strong Walls, and three hundred Towers. This King then made it the Capital of *Corassana*, by the Name of *Meschehed*; and as several other Princes before him had chose to have their Tombs there, so he chose to have his: and many of his Successors, after his Example, have been buried there.

Tous was the City which is at present called Meschehed Corassana.

When Prince *Tuli* had finished the Sieges of *Nischabour* and *Tous*, he led his Army before *Herat*, whither he had been told that *Gelaleddin* was retired; but it was a false Information, for this Prince had taken the Road to *Bost*, a City in the Province of *Segastan*, and had no thoughts of retiring to *Herat*, which was governed by a *Mahometan* Lord, who tho he was his Subject, yet was his Enemy: This Lord's Name was *Schamseddin*. He had surprized this City in the Absence of *Emin Melic* the Sultan's Uncle, who possess'd this Country by Agreement.

Condemir, p. 8.



ment. And this *Schamseddin* was not the only Person who had been guilty of these sort of Usurpations; for the greatest part of the Governours had done the same thing in the other Provinces during the Confusion the Empire was in. And thus Sultan *Gelaleddin* was despoiled of almost all his Provinces.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

The *Mogul* General arrived at *Herat* in twelve days, and immediately laid Siege to the City. *Schamseddin* defended it courageously, and there past not a day in which he did not come to Blows with the *Moguls*. And tho this Lord was not generally beloved because of his Usurpation; yet the Advantages he daily gained over the Besiegers, established his Authority,

Siege of  
Herat, the  
Capital of  
Corassana.

Condemir,  
p. 8.

and gave them hopes of good Success: But the eighth Day of the Siege he was kill'd in fighting, and the Inhabitants of *Herat* believing that no other amongst them was so well able to sustain the Charge against the *Moguls*, resolved to yield, and Deputies were sent to *Tuli*, to make Proposals. The Resistance he had already met with before this City, and the Bravery of the General, whose Death he knew nothing of, made him condescend to Terms with them, after he was well assured that *Gelaleddin* was not in the Place. He required nothing of the Inhabitants but to submit themselves, and swore that no Man in the City should receive damage either in his Goods or Person, and told them they should every Year pay to the Grand Can but one half of the Tribute they used to pay to Sultan *Mehemed*. When the *Moguls* enter'd the City, they exactly observed this Capitulation with respect to the People of *Herat*; but the Garison, and all the Officers belonging to the Sultan, who were to the number of twelve thousand, were put

Marrakef-  
chy, p. 16.

to



An. Dom. 1221. to death. *Tulican* made *Aboubequir* Governour of this City, and caused an Oath of Fidelity to be administer'd to the Inhabitants, and with sixty thousand Men went for *Talcan*, whither his Father had recalled him.



Marrakef-  
chy, p. 16.

*Herat* has always past for a very strong City, and at present serves for a Rampart to the *Persians*, and preserves their Frontiers against the *Uzbecks*. It is situate on the River *Heriroude*, in the thirty fourth degree and thirty minutes of Latitude, within two Leagues of a Mountain which had on its Top a celebrated Place, where the *Persians* with their Magi's went to worship the Fire, and perform the other Rights and Ceremonies of their Religion; which some Worshippers of Fire, whom the *Persians* call *Guebres*, or *Anteschpereft*, to this day perform in a Place built out of its Ruins.

*Herat* the  
Birth-place  
of *Mir-  
conde*.

That particular Country in which the City of *Herat* stood, was the *Aria* of the Antients. *Alexander* the Great was its Founder, according to *Mirconde's* Opinion; and it was no small Honour to *Herat*, that it was the native Country of this illustrious Author, who has given the Description of it in the Oriental History, which he composed in the *Persian* Language, entitled *Raouxetessafa*, that is to say, the Garden of Pleasure. The City and Country is very populous. The Inhabitants are for the most part honest and courteous People, and the Air is excellent.





## C H A P. III.

*The Sieges of the Cities of Bamian, Candahar, Frontier-Towns of India on the side of Persia.*

AFTER the taking of *Talcan*, the Emperor held several Councils with *Tulican* his Son, and caused his Army to march towards *Bamian*, still waiting for News of *Sultan Gelaleddin*, and the Troops whom he had sent towards *India*, to search for him, if he came that way, or take such Places as might be useful to his farther Designs.

Abulfarag.  
p. 293.

Mirconde,  
p. 40.

The Sultan *Gelaleddin* staid long enough in the City of *Bost* to raise Troops; but when he learn'd the Strength of the *Mogul* Army, he found himself in a great Dilemma, and knew not what course to take, whether to resist or fly, both appearing equally dangerous. At last the extreme Danger he was in awaken'd his Courage, and he resolv'd to oppose his Enemies, even to Death. Thus determined, he departed from *Bost*, endeavouring to get into *Gazna* before the *Moguls* could arrive there to take it; so he led his Army, which consisted of about twenty thousand Men, towards *Zebulestan*, without staying in any Place by the way, and arrived safely at *Gazna*, which was twenty four days Journey from *Bost*.

Nisavi's  
Life of  
Gelaled-  
din.

*Gazna*, which *Ptolomy* places in *Quirman*, was situate in thirty three degrees and five minutes of

Abulfeda,  
p. 219.

of

An. Dom. of Latitude, and had always been a City of  
 1221. great Trade for all sorts of Merchandize  
 Heg. 618. brought from *Zagatai*, *Persia* and *India*. It  
 Mog. The had been the Capital of the Sultan *Mah-*  
*Horfe.* *moud Gaznavi's* Empire, the most potent Prince  
 of all the East in the time that the *Seljukides*  
 began to make any Figure. A Lord  
 called *Kerber Melic* commanded in this City,  
 during the Absence of the Sultan *Gelaleddin*;  
 but the Misfortunes of the Sultan his Fa-  
 ther had much alienated the Minds of the  
 People, so that there remain'd but little Obe-  
 dience in the People of *Gazna*, as well as in  
 most other Places. For which reason, some  
 time before this Prince's Arrival in that Place,  
 there had been many Disturbances caused by  
 the Divisions amongst the great Lords. Yet the  
 Sultan *Gelaleddin* was received in *Gazna* with  
 all the Affection that a People who passionately  
 loved their King, could testify at his Return af-  
 ter a long Absence. The Author who relates  
 this, says, That the Inhabitants were as much  
 overjoy'd at his Arrival, as the *Mussulmen* at the  
 end of the *Ramadan*, when the new Moon,  
 which puts an end to the Fast, appears. This  
 Prince would not mix Sorrow with their Joy,  
 by punishing those who had been guilty of  
 Crimes against him, which he might justly have  
 done; but he dissembled his Resentments, and  
 defer'd till another time the Punishment of  
 their Crimes.

Nisavi's  
*Life of Ge-*  
*laleddin,*  
 p. 110.

Mirconde,  
 p. 40.

The Grand Can having information that *Ge-*  
*laleddin* was at *Gazna*, hasten'd his March, that  
 he might surprize him; but he was stopp'd in  
*Zabulestan* by the Garison of *Bamian*, which he  
 hoped to take without Opposition, but it cost  
 him more time and trouble than he imagined.

The

The Governour absolutely refused to surrender, whatever Summons were sent him, and protested that notwithstanding all the *Moguls* Menaces, he would defend the Place to the last Drop of its Blood, since it was intrusted to him. This Answer obliging *Genghizcan* to besiege it in form, he had many Difficulties to surmount, because the Inhabitants, having long expected to be attack'd, had ruined all the Country round about the City, to deprive the Enemy of all means of Subsistence. The very People of the Province had carried away all the Stones, and other things that might be of use to the Besiegers; so that for four or five Leagues round *Bamian* there was nothing to be found that could be of any service to the *Moguls*. They had just begun to batter the Place, when a Courier arrived in the Camp from the General who commanded the Forces *Genghizcan* had sent towards *India*, to inform him of the total Defeat of his Army by *Gelaleddin*, which happen'd in the following manner.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

Abulfarag.  
p. 293.

Mirconde,  
p. 42.

Marrakes-  
chy, p. 16.

Two or three days after *Gelaleddin* was got into the City of *Gazna*, he learnt that there were *Moguls* in that Neighbourhood who besieged the City of *Candahar*, and had Orders to watch his Motions. This News was the more afflicting to him, because he could not relieve the Place; but he knew at the same time that *Emin Melic*, the Son of his Uncle by the Mother's side, was not far off from him. This Lord was come out of *Herat*, not only to watch the *Moguls*, whom he saw every where victorious, but also to seize of some Places situate in the Mountains in the Country of *Segestan*, which were very necessary to be secured, for the Preservation of *Herat*. In his Absence, *Schamseddin*,

Nisavi's  
Life of Ge-  
laleddin,  
p. 116.

An. Dom. 1221. *din*, as we have said before, commanded in this City.

Heg. 618.

Mog. The Horse.

Nisavi,

p. 116.

*Emin Melic* had with him ten thousand *Turkish* Horse, well mounted, and well equipp'd, all resolute Men. *Gela'eddin* sent to compliment him, and let him know that he desired him to come to him since they were so near one another, and that if he would come, it must be quickly, for there was no time to lose. *Emin Melic* made no scruple to go and offer him his Service. The Sultan shew'd him all the Demonstrations of Friendship and Confidence in him, and to try his Sincerity, told him, that a Body of *Moguls* were now before *Candahar*, and that he design'd to go and raise the Siege. *Emin Melic* consented to join his Troops with the Sultan's. And thus agreed, the next day they began their March, conducted by skilful and trusty Guides, having sent a Man post, before they set out, to the Governour, to give him notice that he should be relieved. This Person made such haste, that he arrived at *Candahar* before the Citadel was taken. There he learnt by some Spies the State of things; that the *Moguls* were no ways afraid of any Succours arriving, and the Besieged still made a vigorous Defence, but that they were not able to do so much longer.

Nisavi,  
p. 110.

*Gelaleddin* held a Council to consider what was to be done; and it was resolved to attack the Enemies in the dead of the night. In order to which, the Troops marched without being discover'd, and surprized the *Moguls* who were besieging the Citadel, having already taken and plunder'd the Town. They finding themselves briskly attack'd by Men who appear'd to be brave, and not knowing their Number, and at the same time by the Governour, who

who came out of the Citadel upon them with all his Garison, suffer'd themselves, as one may say, to be kill'd without making any resistance; so much Power has Fear and Surprize over the Minds of Men, that it can intimidate the most Daring. In a few Hours the Town was seen full of dead Bodies of *Moguls* and *Tartars*; and *Gelaleddin* having had the Prudence to post Troops at all the Avenues of the City, few of those who thought to find Safety by Flight, escap'd the Sword of the *Carizmeans*. All the *Mogul* Army that was at *Candahar* perished. The Soldiers of the Sultan and *Emin Melic*, got the Booty the Enemies had acquir'd in their March thither; and had been greatly enriched, had they not been obliged to restore to the Inhabitants one part of what the *Moguls* had taken from them, when they plunder'd the City. After this good Success the Sultan endeavour'd to animate his Soldiers with further hopes. He repair'd *Candahar*, and return'd to *Gazna*, which he enter'd in triumph. *Emin Melic* engaged himself afresh to him, and promised never to abandon him, for which reason their Troops did not separate. And this Lord ever after shew'd himself a good Relation, and a faithful Servant to *Gelaleddin*.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.



An. Dom.

1221.

Heg. 618.

Mog. The

Horse.



## C H A P. IV.

*Prince Coutoucou's Expedition against the  
Sultan Gelaleddin. The Continuation of  
the Siege of Bamian.*

Abulfarag.

p. 293.

Fadlallah,

p. 414.

Condemir,

p. 9.

**T**HE News of this Defeat was carried to *Genghizcan* by a Captain who had escaped from *Candahar*. This Prince was extremely afflicted, and resolved to be revenged as soon as possible. In order to which, he caused the Attacks to be redoubled; but not being able to take *Bamian* so soon as he desired, he determin'd to send *Tulican* against *Gelaleddin* with an Army of eighty thousand Men. He was just going to send away this Detachment out of his Army, when another Courier arrived, to advertise him of the Revolt of the Country of *Herat*, in breach of the Treaty they had made with Prince *Tulican*. The Emperor was greatly enraged: He order'd this Prince to be called before him, and blamed him for not having put to the Sword all the Inhabitants of the City of *Herat*. 'I forbid you, said he, ever to show any mercy to my Enemies without an express Order from me. Know henceforward, that Compassion resides only in mean Souls; 'tis only Rigour that keeps Men in their Duty, and a vanquished Enemy is not tamed, but will ever hate his new Master.' Then he bid him go and apply himself to the Duties of his Post as usual, and named *Coutou-*



con Nevian to go against *Gelaleddin*. *Coutou-* An. Dom.  
*con* departed at the Head of eighty thousand 1221.  
 Men. Heg. 618.  
 Mog. The  
 Horse.

After his Departure, the Grand Can caused a Mount of Earth to be cast up before the City in a Place where he design'd to make the fiercest Assault; and they by his Order built Towers of Wood, the Height of which was equal to that of the Walls of the Place, to the end he might more conveniently incommode the Besiegers with his Engines which were placed on the Platforms. He fear'd the Fire which the Besieged threw, lest it should burn his Towers and Machines; but an Engineer promised to preserve them, provided he would permit him to have every day kill'd as many Cows and Horses as would cover the Works with their wet Skins, which the Emperor gave him leave to do; and by this means the Fire thrown from the City had no effect, because it was extinguished, or fell to the Ground, so soon as it came against the Skins, to which it would not stick or fasten. The Engines in the City did not fail to cast down a great many of those of the *Moguls*; and the Resistance of the Besieged being very obstinate, because their Walls were exceeding strong, the Besiegers at last began to be in want both of Stones and Wildfire: so that they ceased for some time to attack the City, because they were obliged to send farther off for Flint-stones, Mill-stones, and other things proper to batter the Walls, and sling out of the Engines. When they renew'd their Attacks, the Besieged made such furious Sallies upon them, that they overthrew whole Squadrons of them, and ruined their Towers and Engines; and it is certain, that if the Em-

An. Dom. 1221. peror had not had so vast an Army, he had been obliged to raise the Siege.

Heg. 618.

Mog. The  
Horse.



He was just returned to his Tent from making an Attack, when a Courier arrived from *Coutoucou Nevian*, who informed him that he was within a day's Journey of *Gelaleddin*, and gave him a particular Account of his March, and the Order he had made the Army to march in, to avoid several Ambuscades that had been laid for him; and likewise in what manner the Enemy was encamp'd, of the number of their Troops, and in fine, of all that he had learnt by his Scouts. When the Grand Can understood that the Sultan *Gelaleddin*, with the Reinforcement of *Turks* that had join'd him, could make up an Army of sixty thousand Men, he seem'd much surprized; and this Supply made him apprehensive lest some other new ones should arrive to join him, which might molest his *Moguls*.

In truth, Sultan *Gelaleddin* had received thirty thousand Men more, which were brought him by three Lords of his Father's Court, who were join'd in League together, and dwelt in this Country in fortified Places. They told him that having learn'd the *Mogul* Emperor had sent an Army towards the Frontiers of *India* to fight him, they were come to offer him their Assistance, and to join their Troops to his. He received them with much Joy, and protested he would never forget the Favour they had now done him. These Captains were *Turks*, and had belong'd to the Sultana his Grandmother, and by consequence were no Friends to *Gelaleddin*; but the Danger that threaten'd them if this Prince was conquer'd, made them resolve to assist him.

Fadlallah,  
p. 415.

He

He put himself at the Head of his Army; and tho he very well knew the *Moguls* Army was by a fourth part superior to his, yet he delay'd not to go and meet them. He came up with them just beyond a Town called *Birouan*, within a days Journey from *Gazna*, where they were entrenching themselves. In truth, *Coutoucou* being inform'd that *Gelaleddin's* Troops, flush'd with the Success they had had at *Candahar*, were marching towards him with great Vigour, judged it best to delay the time with them, and let them cool a little, rather than venture to provoke them to a Battel. But the Sultan broke all his measures to avoid fighting, and took the Advantage of the good Disposition his Army was in; so he marched directly up to the *Moguls*, and resolved to force them even in their Intrenchments. *Coutoucou* had advice of their coming by his Scouts; and not being willing that any should have cause to reproach him that he had hid himself, and yet had an Army superior to his Enemies, he caused them to march out of their Intrenchments, and went to meet the Sultan.

The *Moguls* Vanguard, commanded by an *Emir*, immediately charged *Gelaleddin's*, which was led by *Emin Melic*, who overthrew the foremost Squadrons; but *Coutoucou* detached fresh Troops to support his Vanguard, which routed that of the Enemy's. The Sultan immediately caused his main Body to advance, and putting himself at their Head, attack'd the *Moguls* in the Center, where *Coutoucou* was. The Shock was terrible, and during some hours both Sides had the Advantage by turns; but at last Victory declared herself on *Gelaleddin's* side. The *Moguls* were obliged to abandon the Field of Battel, and fled in disorder, and all those who

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horst.

Nisavi,  
p. 110.

The Battel  
of Birouan  
gained by  
Gelaleddin  
over the  
Moguls.

Fadlallah,  
p. 417.

Fadlallah,  
p. 418.

An. Dom. remained not in the Field wounded or slain, retired to the Mountains.

1221.  
Heg. 618.  
Mog. The  
Horse.



The Sultan after the Action gave the Praises due to his Lieutenant Generals, and to others the Rewards they merited. They took a great number of Prisoners in the Fight; and 'tis said of *Gelaleddin*, that having caused them to be all brought into his Presence, he reproached them with their Cruelties, and caused Nails to be thrust into their Ears, to revenge, as he said, the Miseries his Subjects had suffer'd for so long a time from the *Moguls* and *Tartars*.

Nisavi,  
p. 110.

There was, some days Journey from thence, a Party of *Tartars* who were besieging a Fortrefs call'd *Ouala*; who when they heard the Event of the Battel at *Birouan*, raised the Siege, and fled.

Mirconde,  
p. 40.  
Fadlallah,  
p. 420.

The Defeat of the *Moguls* and *Tartars* was quickly known to the Emperor, who was still before *Bamian*. This Prince grieved at the Loss of several Officers whom he much valued, could not receive this News without being in a Passion. He was so enraged, that he swore the City of *Bamian* and the Sultan himself should give him satisfaction. His Fury cost the Life of one of his Grandsons, who exposing himself, to please him, to the greatest dangers, was kill'd by an Arrow shot from over the Walls of the City. This young Prince fell dead at his Grandfather's Feet. He was a Son of Prince *Ostai*. The Emperor, who tenderly loved him, because he discover'd in him all the Marks of good Conduct, was not proof against this Misfortune. He was mollified, groan'd, and mix'd his Tears with those of the Mother of this young Prince, who was present, and bathed the Body of her dead Son with Tears, appearing like one distracted.

This

This Accident cost the Besieged very dear. The Grand Can recovering from his Extasy of Sorrow, endeavour'd to comfort this Lady, and left to her discretion the punishing the Inhabitants of this Place, the Reduction of which could not be far off. He lavished his Gold and Silver to encourage his Soldiers, who night and day continued the Assault, and at last ruin'd the Wallis of the City in many Places, and made themselves Masters of *Bamian*. The bravest of the Officers and Soldiers of the Garison had already lost their Lives in defending the Place; the rest perished by the Swords of the Victors. The Mother of the young Prince who was killed, entering with the *Mogul* Soldiers into the City, and thirsting after Blood, could not be satisfy'd with Murders, but spared neither Age nor Sex. And far from suffering any to be saved for a Slave, this incensed Mother, or rather this Fury, caused the Throats of all the Inhabitants to be cut, without excepting one; and even gave Orders to rip up the Bellies of Women with Child, for fear there should remain alive one Infant of this unfortunate People. This was not all; for to assuage her Rage, the Beasts underwent the same Fate as the Men and Women, and she caused every living Creature to be kill'd. Besides which, even all the Mosques and Houses were pull'd down, the City became a heap of Ruins, and the Country round about a frightful Desert: Infomuch, that ever since this Misfortune *Bamian* has always born the Name of *Maubalig*, which signifies in the *Mogul* Language the unfortunate Dwelling.

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

Abulcair,  
p. 23.

Abulfarag.  
p. 293.

*Ostai* was not in the Camp when his Son was killed, and the Emperor forbid that any Body should carry him the News, because he would

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

Mirconde,  
p. 40.

Fadlallah,  
p. 415.

Abulfeda,  
p. 19.

himself tell it him ; which he did in a very extraordinary manner. One day having called all his Family together, he pretended to talk of something in very unintelligible Terms ; at last turning towards *Ootai*, who did not understand nor made no answer to him, Whence comes it, said he, with a fierce Look, that you do not answer me when I speak to you ? The Prince, believing the Emperor was angry, threw himself immediately at his Feet, and said, My Lord, if I have displeased you, put me to death, I will not murmur. The Grand Can made him repeat these Words three times ; and asked him whether it was true that he so much fear'd to displease him. Yes, my Lord, answer'd *Ootai*. Well then, reply'd the Emperor, hear me, and if you fear to displease me, take care not to disobey me : *Muatou-Can* your Son has been kill'd, and I forbid you to abandon your self to Grief. It was not without much pain that *Ootai* obey'd a Command so contrary to Nature : However he constrained himself ; and soon after, the Charge of an Expedition which his Father order'd him, diminished the afflicting Sense he had of the Loss of so dear an Object.

*Bamian* was situate in thirty four degrees and five minutes of Latitude, on a Mountain, whose Foot was water'd by a River which after having run thro another Mountain of that Country, from thence flows into the *Oxus*, and makes one Branch of this great River. This City was in the Province of *Zabulestan*, and the Capital of a small Country which bore its Name, ten days Journey from *Balc*, and eight from the City of *Gazna*. A Castle enclos'd with strong Walls, has been since built upon its Ruins.





C H A P. V.

*The Battel between Genghizcan and Gela-  
leddin. This Sultan's Passage to India.*

**B**AMIAN being now no longer in a con- Fadlallah,  
p. 420.  
dition to retard the Grand Can's Con-  
quest, and having no more Victims left to  
offer up to the Rage of his Daughter-in-Law ;  
this Prince, impatient to come to Blows with  
*Gelaleddin*, marched his Army with so much  
Precipitation, that he hardly gave his Soldiers  
time to get ready their Victuals. And notwith- Abulfarag.  
p. 293.  
standing the Losses he had had, his Army was  
still so numerous, that he believed the Sultan  
would not dare to make head against him in the  
open Field, but expected to find him in the Ci-  
ty of *Gazna*, knowing this Place was very strong,  
and that Provisions for a long Siege had been  
carried into it. Yet he did not find *Gelaleddin*  
there as he imagin'd. This Sultan had judg'd Mirconde,  
p. 40.  
it proper to retire elsewhere, and to secure the  
narrow Passes of the Mountains and Brooks,  
to be the better able to manage to advantage  
the Troops he had.

He was gone out of *Gazna* fifteen Days be- Nisavi,  
p. 110.  
fore the *Moguls* appear'd in that Country : but  
a vexatious Accident had happen'd in his Ar-  
my after the Battel of *Birouan* ; Discord began  
to get into his Army when the Booty was to  
be divided. The three *Turkish* Lords pretended  
that the best Spoils of the *Moguls* belong'd to  
them,



An. Dom. 1221. *Emin Melic's* Troops, who were now united  
 Heg. 618. with the Sultan's, were willing that the Booty  
 Mog. The should be equally divided, and that the Custom  
 Horse. of War should be follow'd. The Quarrel be-  
 gan about a very fine *Arabian* Horse which one  
 of the three *Turkish* Captains demanded, and  
 the others refused to yield to him. *Gelaleddin*  
 could never bring them to agree: so that the  
*Turkish* Lords retired with their Troops, and  
 left him. This Desertion did him much Injury :  
 and the principal Reason that obliged him to go  
 from *Gazna*, was to give time to his disunited  
 Troops to rejoin him; to oppose the common E-  
 nemy ; and in reality he did all that was possible  
 to bring the three *Turkish* Captains to hearken to  
 Reason. He writ to them several times, and  
 sent Persons who were his Friends, to represent  
 to them, that they must perish-if they remain'd  
 separated from him ; and that on the contrary,  
 if they rejoin'd him, they might gain a Vic-  
 tory over *Genghizcan*, that would render them  
 Masters of all the Riches that Prince had ac-  
 cumul'd together ever since the *Carizmean* War  
 began. They at last suffer'd themselves to be  
 persuaded, but too late ; for the Grand Can ha-  
 ving Knowledge of their Division, and not  
 doubting but the common Danger would re-  
 unite them, if he did not prevent it, detached  
 from his Army sixty thousand Horse to stop  
 them in the way. These Troops seized upon  
 all the Passages by which these auxiliary Troops  
 could march to join *Gelaleddin*, who finding him-  
 self deprived of this powerful Aid, retired to-  
 wards the River *Indus*.

Nisavi,  
 p. 110.

Some Authors take here an Opportunity to  
 blame the Conduct of the Sultan of *Carizme*,  
 in having always employ'd *Turkish* Commanders  
 rather

rather than those of their own Nation: yet we must confess that *Gelaleddin*, not being able since the Death of his Father to raise any considerable Army, found himself under a necessity of making use of these Troops. This Prince knowing that the *Mogul* Emperor swiftly pursued him, stopp'd on the Banks of the River *Indus*, in a Place where the Stream was most rapid, to the end that the Necessity of either conquering or dying might redouble his Soldiers Courage. He also believed that the Straitness of the Place where he was posted would deprive the *Moguls* of the Advantage of bringing up all their Army together to fight. He then mark'd out a Camp with all the Judgment imaginable. Since his Departure from *Gazna* he was tormented with a cruel Cholick, which gave him little rest, and would scarce permit him to go even in a Horse-Litter. Nevertheless, at the time when he suffer'd most, he saw himself obliged to mount on horseback, having learn'd that the Enemy's Vanguard was already arrived at a Place call'd *Hardir*. On this News he marched in the night with the bravest of his People, and surprized the *Moguls* in their Camp; he cut them almost all to pieces, without losing one Man, and then returned to his Camp on the Bank of the River *Indus*, with a considerable Booty.

Till this time *Genghizcan* had marched with *Abulcair*, all the Assurance of a Conqueror, who believed that *Gelaleddin* thought of nothing else than to find an *Asylum*; but after this last Action he always mistrusted this vigilant Enemy, and did every thing with a great deal of Circumspection. When he saw himself near the Sultan, he put his Army in Battel Array, giving the Command of the right Wing to *Zagatai*, the left to *Ostai*, and put himself in the Center in the midst of

fix

An. Dom.  
1221.  
Heg. 618.  
Mog. The  
Horse.

An. Dom. 1221. six thousand of his own Guards, stout veteran Troops, of whom he ever made use in his greatest Necessity.

Heg. 618.  
Mog. The  
Horse.

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Mirconde,
p. 41.

On the other side, *Gelaleddin* being inform'd by his Scouts how the Enemies were ranged, immediately caused the Boats on the *Indus* to be sent farther off, to take from his Soldiers all hopes of Safety, reserving only one of the largest for the Security of the Ladies, and to carry over to *India* the Sultana his Mother, the Queen his Wife, and his Children: but by an unforeseen Misfortune the Boat split when they had occasion to embark, so that they remain'd in the Camp. The Army being ranged in Order of Battel, the Sultan reserved to himself the Command of the main Body of his Army. His left Wing, drawn up under the shelter of a Mountain, which hinder'd the *Moguls* Right from fighting them all together, was commanded by his chief Vizier, and his right Wing by *Emin Melic*. This Lord began the Fight, and gaul'd the Enemy's left Wing so, that they gave ground, notwithstanding all the Troops that sustain'd them. And the *Moguls* right Wing wanting room to extend it self, the Sultan made use of his Left, as of a Body of Reserve, and detached from time to time Squadrons to sustain the Troops that had occasion. He also took one part of them, when he went at the Head of his main Body to charge *Genghizcan's*. The *Tartars* at this shock sent forth most horrible Cries; but *Gelaleddin's* Soldiers were not startled, but following their Prince's Example, fell on them with so much Courage and Vigour, that they put the *Moguls* main Body into disorder. The Sultan open'd a broad way to penetrate even into the midst, where the Grand Can should have been; but this Prince

was

Nisavi,
p. 110.

was not there. Having had a Horse kill'd under him, he had caused another to be brought him, and was retired to give Orders for all the Troops to engage.

An. Dom. 1221.
Heg. 618.
Mog. The Horse.

This Disadvantage had like to have lost the Moguls the Battel; for the News being spread all over the Army that the Sultan had broken thro the main Body, all the Troops were shocked, and had infallibly fled, if the Emperor had not immediately given Orders, and shew'd himself publickly, riding from Place to Place. And, in fine, that which gain'd him the Battel, was, that having observed *Gelaled-din* had weaken'd his left Wing, he order'd *Bela* Nevian to go and attack it by some By-ways over the Mountain, which a Native of the Country told him was possible. In effect, *Bela*, conducted by this Guide, marched without losing many Soldiers, betwixt Rocks and dreadful Precipices, and fell upon the Sultan's left Wing behind, which being much weaken'd could not long resist.

Fadlallah, p. 421.

The Victory is by one Author attributed to a Body of Horse composed of chosen Men, named *Pehlevans*, who, supported by ten thousand fresh Men, fell upon *Gelaled-din's* right Wing, which were at that time victorious, and defeated them, driving them back upon his main Body, against whom *Genghizcan* had renew'd the Charge. The Sultan's Troops, much fatigued with having fought ten whole Hours against more than three hundred thousand Men, were seized with Fear, and fled, and his eldest Son was made Prisoner in the Disorder. One part of the Troops retired to the Rocks which were on the Shore of the *Indus*, where the Enemy's Horse could not follow them; and many others, closely pursued by the *Tartars*, threw them-

Marrakeshy, p. 19.

Ann. Dom. themselves into the River, which some of them
1221. happily cross'd over. Others placing them-
Heg. 618. selves round their Prince, being sensible that
Mog. The there was no hopes left for them, continued the
Horfe Fight.

Abulfarag.
p. 293.

Nisavi,
p. 114.

Id. ib.

Marrakesh,
p. 19.

Mean time, the Emperor, desirous to take *Gelaleddin* alive, forbid that any should kill him; and in order to seize his Person, shut in this Sultan with his Army, which ranged themselves in form of a Bow, of which the River *Indus* represented the String. *Gelaleddin* used his Reason perfectly in this extreme Danger. And seeing that of thirty thousand Men whom he had at the beginning of the Battel, there remain'd scarce seven thousand, and that if he continued the Fight any longer, he should certainly fall alive into his Enemies hands, he began to think of his Safety. And having no other course to take than to cross over into *India*; and altho the River was very rapid in the Place he must cross to escape, yet he resolv'd to venture it. But before he put this Resolution in practice, he dismounted, and went to embrace his Mother, Wives, Children and Friends, and bid them an eternal Farewel. It is easy to imagine how moving a Sight this was: Nature and Love in this sad moment show'd itself in the most tender manner. *Gelaleddin* with Tears in his Eyes broke from those dear Objects of his Affection; and after having put off his Armour and Arms, except his Sword, Bow, and Quiver full of Arrows, he mounted a fresh Horse, and spurr'd him into the River, the Furiousest of whose Waves astonish'd the Beast so much, that he went not in but by Force. He was of such service to the Sultan in carrying him safely over, that in gratitude he had him carefully kept ever after, and would not even for

for four or five Years after ride him in any dangerous Action. An. Dom 1221.

Whilst he was crossing the *Indus*, *Genghizcan* being informed of it, ran to the Shore side, and was not a little surprized to see him braving the Fury of the Waves; but he was much more to see the Sultan, forgetful of the Danger his Life was in, stop in the midst of the River to insult him, and empty his Quiver of Arrows, which he shot against him and his Retinue. Several brave *Mogul* Captains would have thrown themselves into the River to swim after *Gelaled-din*; but the Grand Can hinder'd them, telling them this Prince would disappoint all their Attempts. Then putting his Finger on his Mouth, and turning towards his Children, he cried, 'Any Son should wish to spring from such a Father. He that dares defy such Dangers as this Prince has now escaped, may expose himself to a thousand others; and a wise Man who has him for his Enemy, must be always upon his guard.'

Heg. 618.
Mog. The Horse.

Fadlallah,
p. 422.

Mehemed Nisavi, Author of the History of Sultan *Gelaleddin's* Life, reports, that the Sultan being ready to enter the River, and pierced with the Shrieks of those he had took his leave of, who begg'd him to deliver them from being Slaves to the *Moguls*, commanded them to be drowned, and that this his Order was immediately executed. But other Historians, who have given a very full Relation of all that past in this Battel, make no mention of this Sultan's Family's being thrown into the *Indus*; but assure us that the Grand Can, after this Prince was past over, caused to be brought before him his Wives and all his Children; and order'd all the Males to be kill'd: and by this means the Sultan's eldest Son taken at the Rout of the Army,

Marrakesh,
p. 19.

An. Dom. Army being eight Years old, lost his Life.

1221. The Emperor having learn'd that *Gelaleddin*
 Heg. 618. had thrown into the River what Gold and Sil-
 Mog. The ver he had either in Plate or Money, had it
 Horse. searched for by the Divers, who took up a great
 Fadlallah, part of it, of which he put into his Treasury
 p. 422. what was most rare and valuable, and distribu-
 ted the rest to his Army.

Gelaleddin being got on the Shore of *India*,
 lb. 423. returned Thanks to God for having deliver'd
 Nisavi, him from the Dangers he had been expos'd to
 p. 116. in the Battel, and thro the Rapidity of the Ri-
 ver. He got up into a Tree to pass the Night,
 and secure himself from the wild Beasts, which
 were very numerous in this Country. The next
 day, as he was walking, much disquieted in his
 Thoughts, on the Banks of the River, and look-
 ing about on every side to see if any of his People
 appear'd, who might have past over at some
 other Part of the River than that he cross'd at,
 he perceived a Troop of Soldiers with some
 Officers, who at the first beginning of the Ar-
 my's Defeat had found a Boat a-float, and
 seizing upon it, had sail'd all Night with much
 danger, because of the Rocks, Shelves, and
 Violence of the Current, which had drove
 them almost as low as where *Gelaleddin* cross'd,
 tho they embark'd above a League higher than
 where the Battel was fought. Among these were
 three Officers his particular Friends, with whom
 a few days after he concerted Measures suitable
 to the Condition they were now reduc'd to.
 He soon after saw coming up to him three hun-
 dred Horse, which he discover'd to be also some
 of his own Forces, at which he rejoiced as
 much as possible in the melancholy State he
 was in. They told him that four thousand more
 of his Army had saved themselves by swimming
 over,

over, two Leagues from thence, by a Place in the River which was less rapid, but that they were naked, and so fatigued, that they look'd like Men just risen from the Grave. He went immediately to seek them, met, and caress'd them, assuring them of his Affection to them, and promised to provide for their Necessities. These unfortunate Creatures made him sensible, by the loud Acclamations of Joy they felt at the sight of him, that they were comforted for all the Ills they had suffer'd by his Presence alone.

An. Dom
1222.
Heg. 619.
Mog. The
Sheep.

From this time all things succeeded happily to *Gelaleddin*. An Officer of his Household named *Gemalarrazad*, who was not present at the Battel because he was employ'd elsewhere, having knowledge that his Master was escaped, and that many of his People had past the River by swimming, ventured to load a very large Boat with all that he could find proper for the Sultan's Use, and cross'd over the *Indus*, and join'd *Gelaleddin*; who seeing that this Boat had brought Food, Money, Stuffs to clothe the Soldiers, Bows, Arrows, Swords, and many other things of which he stood in need, he thanked God for this so singular a Favour, and embraced this faithful Servant, making him great Steward of his Household, and surnamed him *Eftiareddin*, which signifies the Chosen or the Glory of the Faith.

Nisavi.
p. 116.

As we have no design to write a compleat History of Sultan *Gelaleddin*, we shall only acquaint those who have a Curiosity to know what became of so great a Man, that he fought several Battels in *Indostan*, in which he was at first victorious; that he made Conquests and Alliances, but that his Prosperity excited Jealousy in many Princes of *India*, who judging he would one day or other give them trouble,

Id. ib.

An. Dom. 1222. if they did not put a stop to his good Fortune,
 Heg. 619. conspired together against him, and obliged
 Mog. 7th Sheet. him to repass the *Indus*. Nevertheless there
 are Historians who say that his Departure from
India was voluntary; and that this Prince being inform'd that *Genghizcan* was gone a great way from *Persia*, and that there were Commotions in *Tangut* and *China*, hoping to recover by his Valour, and the Assistance of his Friends, a part of what he had lost beyond the River *Oxus*, he left the Care of his Conquests in *Indostan* to one of his General Officers. But we shall have occasion to speak of this Prince again, and of his last Actions, before we finish this Book.

To return now to the Grand Can: he was much pleased at the Advantage he had gotten over *Gelaleddin*; but Grief succeeded his Joy, when, upon making a review of his Army, he saw it was considerably diminished, and that he had lost the Flower of his Soldiers, with a great number of his Officers. The Sieges of *Talcan* and *Bamian*, the hasty Marches he had made, and the Battel of *Indus*, which alone had cost him twenty thousand Men, all these had consumed a great part of this formidable Army, whose Number and Strength had even astonished Sultan *Mehemed* at *Caracou*. In fine, he found he had lost two hundred thousand Men since the Beginning of the Siege of *Talcan*, reckoning the two Bodies of Troops which *Gelaleddin* had defeated. Yet he neglected not to send Advice to the Governours of the Provinces and Generals of his Armies of his good Success; and particularly to *Hubbe* and *Suida*, who had by this time finish'd the Conquest of *Irac Agemi*, otherwise called the *Persian Hircania*, or Northern *Persia*. He commanded them to make pub-

Genghizcan the Great.

323

publick Rejoicings ; and at the same time gave them Orders to enter *Azerbaijana*, or the Country of the *Medes*, so soon as the Spring came on, and to use all their Endeavours to bring this Kingdom under his Obedience.

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.

C H A P. VI.

The Reduction of Azerbaijan, or the antient Media, to Genghizcan's Obedience. The Moguls War against the Georgians.

WHEN *Suida Behadeur* and *Hubbe* receiv'd *Fadlallah*, Orders to enter into *Azerbaijana*, they p. 424 were in Winter-Quarters in *Yrac*, at *Senoravende*, a City they had taken by Storm. And their Army being much weaken'd by reason of the great Garisons they had been obliged to put into several Places, they writ to some *Tartar* Captains who kept the open Country in *Corassana* to send them the best part of their Troops, and to raise more, and keep the Country they were in quiet. These Troops were no sooner on their March to go and join those with the two Generals, but the *Mogul* Captain who led them, met with a *Carizmean* called *Tequin*, who had under his Command three or four thousand Horse, and who some little time before had surprized and kill'd the Governour of *Bocara*. These Captains and their Troops fought, and the *Mogul* Captain had the better. He oblig'd *Tequin* to fly for Safety to the City of *Jorgean*, situate in *Tabarestan*, whither *Ainangecan*, an

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.



Officer of the Sultan of *Carizme*, was retired ; and there he found them together in a Plain, with their Troops in Battel Array, between the Cities of *Forgean* and *Esterabade*. He there attack'd them, and after a sharp Dispute, in which *Tequin* was killed, the *Mogul* Officer remain'd Victor, and *Ainangecan* fled to Prince *Cayeseddin*, who was Brother to the Sultan *Gelaleddin*, where he died soon after. This Action was in the beginning of the Year of our Lord 1222. and of the *Hegira* 619.

The victorious Troops join'd themselves to those under *Hubbe* and *Suida* about the end of *March* this Year. After which, these two Generals marched toward *Ardebile*, a strong City, and a Place of great Trade, situate within two Leagues of the Mountain of *Savelane*, which was at that time cover'd with Snow. This City was in the thirty eighth degree of Latitude, and was the *Arsacia* of the Antients.

Olearius's
Voyages,
p. 284.

The Inhabitants refused at first to open their Gates, and seem'd determin'd to defend the Place ; but their Courage did not answer their Pride, for after some Resistance they surrender'd at discretion. The *Moguls* killed the greatest part of the People, and plunder'd and burnt the City ; since which it has been rebuilt, and is at present one of the finest in the *Persian* Empire. 'Twas in *Ardebile* that the famous *Chec Sefy*, the Head of the Royal Family of *Sesevi*'s, which at this time fills the Throne, was born, and here his Tomb was erected ; which for its Magnificence surpasses the most pompous Sepulchres of the Kings who have been since buried there'.

When

The *Persians* believe that *Chec Sefy* did spring from the Race of *Aly Mahomet*'s Son-in-Law, and that he descended from

When *Hubbe* and *Suida* had taken *Ardebile*, they went to *Tauris*, the Capital of *Azerbaijana*. The Governour, who was a Man of Courage, resolved to make a stout defence. He refused them every thing they demanded. He sallied out of the City himself with his Soldiers, and knowing the Country better than the Enemies, he tired and fatigued them by an infinite number of Skirmishes, and drew them into the Ambushes he laid for them ; and if he had not been too confident of his good Fortune, the *Moguls* had had a great deal of Trouble to subdue him. But at last they forced him to a pitch'd Battel in the open Field, in which he was beaten, but escaped to *Tauris* with the Troops that were able to follow him ; and there getting together all the Soldiers he had left, he flatter'd himself he should be able to sustain a long Siege : which he had perhaps done, if the Inhabitants, not daring any more to trust in their Strength after the ill Success he had had in the Battel, had not forced him immediately to make Proposals for Peace to the *Mogul* Generals, who easily consented to them, fearing lest the *Georgians*, who were esteem'd the most valiant People of all *Asia*, should declare for the Inhabitants of *Tauris*. So they agreed on a Sum of Money, which was paid by the City, and a certain quantity of Corn and Cattle for the *Moguls* Subsistence.

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.

from *Huseyn* the Son of *Aly* in a direct Line, by one named *Imam Mousa*, the seventh of the twelve *Imams* who succeeded him. And thus they do not scruple to affirm that their Kings are of the Race of their false Prophet *Mahomet* as well as the Kings of *Morocco*, who pretend to be likewise descended from *Mahomet* by *Hasan* the second Son of *Aly*.

An. Dom.

1222.

Heg. 619.

Mog. The
Sheep.

Tauris was situate in thirty eight degrees of Latitude. Several Authors believe it was the *Ecbatana* of the Antients, the Capital of the Kingdom of the *Medes*². Let that be as it will, all the Advantage it at present enjoys consists in its being the principal City of *Azerbijana*, now a Province of the *Persian* Empire. Its Outside is very agreeable, its Buildings very fine, its Mosques are magnificent : there are likewise Colleges and publick Baths.

The *Moguls* after this returned into *Trac Age-mi* towards *Ispahan*³, where they were informed there were some Commotions ; but he who was the Author of them had been already punished, even by those who were the chief Promoters of it, and persuaded him to it. They did not make the Town suffer any Chastisement for these Disorders, but were content to take only the usual Duties for the War, and past a part of the Winter in hunting in this Country, according to Custom.

The *Georgians*, fearing to be in their turn attacked by the *Moguls*, held a Council at *Testis* their Capital City, to consult what they had to do. There were some who, desirous to prevent this Misfortune, proposed to make an Alliance with *Genghizcan* ; but the Majority were of opinion that it was best to secure themselves by their Swords. Thus War was resolved on ;

Abulfeda,
p. 201.

² Others assure us it is *Hamadan* that was the antient *Ecbatana*. *Abulfeda*, p. 191.

³ There is much probability that this City of *Ispahan* was the *Aspa* of *Ptolomy*, altho some pretend it was the *Grecian Hecatompileos*, built by the *Greeks* in the *Parthians* Country where *Alexander* resided. It is at present the Capital of the *Persian* Empire, and situated in thirty two degrees and twenty five minutes of Latitude.

and they immediately got into the Field ten thousand Horse under the Command of a very experienced Captain who had made War with Sultan *Mehemed* the King of *Carizme* with good Success. The Desire they had for Action did not permit them to wait the coming of the Spring. They enter'd in the midst of Winter into *Azerbaijana*, to go in search of the *Moguls* whom the two Generals had left there; but they found more Troops than they expected, for all the Garisons had joined: and the *Georgians*, after having been twice worsted in two Rencontres, returned to *Teflis*.

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.

But having thus declared War against the *Fadlallah, Moguls*, they imagined they should soon have been pursued by them. For which reason they sent Deputies to all their Neighbours to ask their Assistance, but none would lend them any; for which cause they sent out strong Parties, and molested all those who favour'd the *Moguls*, or submitted to them. *Hubbe* and *Suida*, tho the Distance was so far between the Place they were at and this, sent Troops against the *Georgians*; and when the Season would permit, march'd themselves with all their Forces, returning into *Azerbaijana*, and thence enter'd into *Georgia*; but they found all the Passages stopp'd, a few being able to defend them against many. They chose rather to defer to attack them, than to run the risque of sacrificing their Soldiers perhaps to no purpose.

During these Transactions they received Advice that the Inhabitants of *Maraga* had assisted the *Georgians*. To revenge themselves, they set down before their City, took and plunder'd it. *Maraga* was situate in thirty seven degrees and twenty minutes of Latitude, within seventeen Leagues of *Tauris* to the Westward in the same

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.

Province. 'Twas a modern built City, founded by Order of the Calif *Merouano*, and was very considerable both for its Trade and fine Situation ⁴

After the taking of *Maraga*, the *Moguls* went to refresh themselves at *Ardebile*: There they learn'd that some of the Sultan's Relations had excited a Revolt at *Hamadan*, and that even the Governour of the City was one of the Revolters. At the same time it was resolved that *Hubbe* should go and appease these Troubles, whilst *Suida* continued in *Azerbaijana* to observe the Inhabitants of *Tauris*, with whom they had reason to be displeased, because they had secretly assisted the *Georgians*. *Hubbe* being arrived before *Hamadan*, and *Gemaleddin* the Governour seeing himself abandon'd by all the rest of the Revolters, sent Deputies to the *Mogul* General to assure him of his Obedience, and to present him all that he thought worthy his Acceptance. But his Presents and Submission avail'd him nothing: *Hubbe* was inexorable, and would absolutely have him yield at discretion. The Governour was going to satisfy his Commands, if a Captain named *Faquihi* had not hinder'd him. *Faquihi* excited the People to defend him, and prevail'd. They put him at the head of the Troops that were in the City, and he was so bold as to sally forth and attack the *Moguls*. They repulsed him smartly, and all he could do

⁴ It was in the Suburbs of *Maraga* that the illustrious *Nassir Eddin Tausy*, accompanied with some other Astrologers, made his Observations and his Ephemerides, by the Order of *Halacou* King of *Persia*, and Grandson to *Genghizcan*, who there built for him a magnificent Observatory. There are few Ephemerides in the *Levant* more esteem'd than this Astrologer's.

was to get back into the Place. A great number of *Tartars* entering promiscuously with his Soldiers, seized the Gates, and made themselves Masters of *Hamadan*.

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.

After which, *Hubbe* returned back, and marched against *Tauris* with *Suida*; but the Governour of this City, inform'd of their Design by some hired Spies, sent them the Tribute that he owed, by Persons of Address, who justified him so to these Generals, that the *Moguls*, instead of continuing their March to *Tauris*, went to *Selmas* and to *Cow*, to subdue these Cities, which were at the farthest part of *Azerbaijana*, on the West Side^s.

They had no sooner taken and plunder'd them, than they turned their Arms to the North, and went to *Naschivan* a City of *Aran*, situate between *Azerbaijana* and *Armenia*. This Place was treated like the others, yet with less Rigour than *Pilcan*, which also lay in *Aran*, and was the chief Place of Trade in all the Province. *Pilcan* being a Town well fortify'd, it cost the Enemy a great deal of time to take it, who to revenge themselves for this Resistance, committed most cruel Actions. *Gangea*, another City of *Aran*, was more fortunate, for it immediately open'd its Gates, which was the reason no damage was done to its Inhabitants.

The *Moguls* were in this last mention'd City, when they were informed by some Spies that a great number of *Georgians* were preparing to come and attack them. On this Advice they resolved to wait their coming in the Province

^s These two Cities were no farther than seven Leagues off from one another, and *Selmas* is to this day very famous for the Commerce there carry'd on.

An. Dom. 1222. of *Aran*; and these Generals agreed that, when the Enemy was not far off from them, *Hubbe* should put himself in ambuscade with five thousand chosen Men, and that *Suida* should march with the gross of the Army as if he went to give them battel, but that as soon as they appear'd, he should leave his Baggage, and retire with Precipitation, yet without Disorder, and in such a manner that he could face about at a Signal which *Hubbe* should give him in coming out of his Ambuscade, to the end the *Georgians* might be charged both before and behind at the same Instant.

Heg. 519.
Mog. The
Sheep.

Fadlallah,
p. 429.

This Design being executed as it was agreed, the Enemy took *Suida's* Retreat for a real Flight, and pursued him. *Hubbe* coming out of his Ambuscade, these two Generals cut the *Georgians* in pieces, who in this one day lost thirty thousand Men. The rest escaped back to *Georgia*; where they were hardly arrived, when News was spread over the Country that the *Moguls* were coming to besiege *Teffis*; on which account Terror seized the Inhabitants of this City, and those on the Frontiers, whom the *Moguls* Approach caused to fly farther up into the Country. Yet notwithstanding the Fright the People were in, the Commanders and Soldiers knowing the Difficulty of the Ways and Lanes, ran to guard them; and the *Moguls* met with so many Turnings and narrow Lanes, that they were dishearten'd, and immediately retreated. 'Tis said that in this Juncture a *Mogul* who advanced too far was made Prisoner, and that his own Misfortune and the Shame of seeing his Companions retire back, so afflicted him, that he kill'd himself.

Abulfeda,
p. 193.

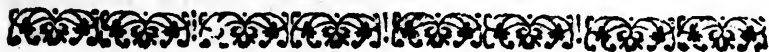
Teffis is situate in forty three degrees of Latitude. It was a great trading City, where there were

Genghizcan the Great.

331

were Baths of hot Water so excellent for Health, that *Abulfeda* the Geographer compares them to those of *Tiberias* in *Palestine*.

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.



C H A P. VII.

Genghizcan's Employments during the Expedition of the Generals Hubbe and Suida in Azerbijana, and what the other Generals of the Army did.

AFTER the Battel of *Indus*, thro the Severity of the Winter, *Genghizcan* was obliged to take up his Quarters on the Frontiers of *India*, and to let his Army rest, which was extremely fatigued. After he had a little recover'd them, he order'd a Hunting, which lasted one part of the Season. But when he saw the Spring approaching, he distributed to his Lieutenants, that they might continue to make new Conquests, those of his Troops who were in good Condition, and kept the rest that were most out of order to manage himself.

Fadlallah,
p. 430.

He sent into the Country of *Herat*, which had revolted, fourscore thousand Men under the Command of *Ilencou Nevian*, and order'd him to watch the Motions of the thirty thousand Malecontents who had abandon'd *Gelaleddin's* Army, after having so bravely fought the Battel of *Birouan*. He sent away twenty thousand Men under the Command of *Bela*, to the Country of *Multane*, to resist the Sultan if he appear'd on that side the Country.

He

An. Dom.

1222.

Heg. 619.

Mog. The

Sheep.



He charged his Son *Oltai* to go with the Troops under his Command and conquer *Gazna*, and to chastise the Inhabitants of that City for having supplied his greatest Enemy with Succours. He gave to *Zagatai* sixty thousand *Tartars* to go into the Provinces of *Sende* and *Quirman*, to shut up these Countries from the Sultan. A needless Precaution! for *Gelaleddin* was returned into *Quirman* so soon as he heard the Emperor was got into *Mogolistan*.

The Grand Can, on the receipt of some Letters from *China*, resolved to quit the Provinces of *Persia* to return nearer to the *Oxus*, where they informed him that his long Absence had caused the *Chinese* to grow every day more insolent, and wish nothing more than to see *China* again governed by its natural Prince; that they seem'd disposed to revolt, and follow the Example of *Chidascon* the Can of *Tangut*, who, seconded by the *Moguls* secret Enemies, had surprized the City of *Campion*, in spite of the Resistance made by the Governour. On this Information *Genghizcan* sent Orders to his Brother *Utakin*, and went up as far as *Candabar* with the Remainder of his Troops, besieged and took this City, and there waited a long time, expecting to hear News of his Army.

The taking
of Canda-
har.

Abulfeda,
p. 171.

The City of *Candabar* was situate in thirty three Degrees of Latitude. It was an antient City, and the Capital of a Province of that Name. Several Historians will have it to be one of those which *Alexander* caused to be built in those Parts, and named *Alexandria*. Geographers are divided as to its Situation; some place it in the Country of *Sende*, others in *India*, and others in *Persia*: and the Kings of both these last mention'd Countries willingly cre-

crediting the Opinion of those Writers who favour their Pretensions to it, fail not alternately to seize of this City every time an Opportunity presents, and plead that it belongs to him, whoever gets it. The Trade this City carries on with the three Countries before-mention'd, to which it serves as a Frontier-Town, makes the Inhabitants very rich.

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.

Multane, a City in *India*, situate in twenty nine degrees and forty minutes of Latitude, fell also some time after into the *Moguls* Hands by the Valour of *Bela Nevian*; but this General did not go so far as *Labor*, as he was order'd, because he knew there was in that Place a stronger Army than his. A Patan, named *Cobadia*, had sent those Forces there, believing he ought rather to provide against the *Moguls* and *Tartars* than against *Gelaleddin*, tho' this Sultan was in Arms even then on the Frontiers of his Country. 'Tis true, *Gelaleddin* was not in a condition to be much fear'd, having so few Troops with him; nor had he done any thing but made a slight Irruption on the Territories of a Prince named *Rana*, who had insulted him, and whom he kill'd.

Abulfeda,
p. 169.
The taking
of Mul-
tane.

Nisavi's
Life of Ge-
laleddin,
p. 117.

Ilencon executed the Orders he had received concerning *Herat* with much Cruelty. We have already related how the People of this Country had made peace with *Tulican*, who gave them a Governour; but loving their native Prince extremely, and the *Mahometan* Religion, which indeed was the strongest Motive, they soon revolted from the *Moguls*, and threw off their Yoke so soon as they saw their Prince appear, and tumultuously killed *Aboubequir* who govern'd them, put to the sword all those who took *Genghizcan's* part in that City, and chose a Governour named *Moubarezeddin*. This Action was

Fadlallah,
p. 430.

An. Dom. 1222. was done at the time when the thirty thousand Malecontents joined the Sultan ; for the Inhabitants of the Country of *Herat*, seeing so fine an Army under their Prince's Command, believed his Affairs would take a better turn, and that he would be re-established, and so thought they might revolt with Impunity.

Heg. 619.
Mog. The
Sheep.

Prince *Coutoucou* had immediately received orders to chastise them ; but having been beat at *Birouan*, the Emperor had been obliged to defer his Vengeance for some time. At last he sent *Ilencou* to *Herat* with orders to ruin all the Country, and to destroy the thirty thousand Men who had assisted the Sultan. This General employ'd six whole Months in acquitting himself of this Commission ; and being sensible that the more Cruelty he show'd, the more his Master would be pleased with him, he set all on fire, and fill'd with Blood all the City and Country. The *Moguls* boasted they had killed above sixteen hundred thousand Persons, comprehending the thirty thousand Malecontents which *Ilencou* had orders to fight, and which he entirely defeated, tho with much difficulty.

Ostai also set out from the Borders of *India* to go to the Country of *Gazna*, to execute the Emperor's Orders. He was no sooner arrived there, but he exercised all sorts of Cruelties ; not that this Prince was naturally bloody, but he knew his Father was so, and that he hated these People, to whom he imputed the Loss of his Armies : in truth, they had always assisted the Sultan *Gelaleddin* as much as they were able. After *Ostai* had got possession of all the Places in this Country that were of least Strength, he sat down before the principal City, at that time called *Daralmulke*, or the Royal City, because

cause it had been the Capital of the Kingdom of the Children of *Subutegin*, who had heretofore possess'd both the Empires of *Persia* and *India*. This City, which is now called *Gazna*, was furnished with all things necessary to sustain a Siege; and besides a strong Garison, *Gelaeddin* had placed there a very brave and experienced Man for their Governour.

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.

This Governour represented to the Inhabitants that the *Mogul* Emperor hated them more than all the rest of the Sultan's Subjects; that they ought not to expect any Mercy from a Prince who was both an Idolater and a cruel Person; that he had sworn their Ruin, and that by consequence it was in vain for them to imagine to melt or soften him by any Submissions: in fine, he so well animated the People of *Gazna* against *Genghizcan*, that they all resolv'd to lose their Lives in the Defence of their City, rather than vainly sue to him. Nor did they by their Actions bely their Words, or act below this generous Resolution. They made frequent Sallies, and with good Success, upon the Labourers, and several times overthrew their Works. They twice beat down the Mounts of Earth the Enemies rais'd to place their Engines on; they broke above a hundred of their Battering-Rams. But all these Attempts proved useless, for one night, after an obstinate Fight they had had in the day time, in which *Ostai* himself had fought in Person to encourage his Soldiers, who began to be daunted, one side of the Walls of the City fell down, and unfortunately filled up the Ditch with its Ruins, so that a great number of the *Moguls* and *Tartars* enter'd with ease into the Place sword in hand. The Governour perceiving how much this Accident had dashed the Inhabitants Courage,
and

An. Dom. 1222. and that he could not long sustain the *Moguls*
 Heg. 619. Attacks, resolved to die like a gallant Man; and
 Mog. The putting himself at the head of the bravest of
Sheep. his Soldiers, charged amidst the thickest of the
 Enemies, where he and all with him were slain,
 after having killed many of the Enemies. Neverthe-
 less the City of *Gazna* was not entirely
 ruin'd, nor did all its Inhabitants perish, like
 those of some other Cities we have mentioned :
 for the plundering it did not last above four or
 five Hours, *Ostai* causing it to cease, and taxing
 the Inhabitants who were left alive, at a cer-
 tain Sum, which they gave to buy the City off
 from being burnt, and themselves from Death.
 This Prince continued in this City till such
 time as all the Province was reduced to the
 Obedience of the Emperor his Father, whom
 he afterwards went to join in *Tartary*, to give
 an account of his Conduct.

Prince Za-
 gatai's Ex-
 pedition
 into the
 Country of
 Quirman.

When Prince *Zagatai* was come into the
 Country of *Quirman* with his numerous Army,
 he took by degrees all the Places in that Coun-
 try, according to the Orders he had received
 from the Grand Can, who being well in-
 formed of the Unhealthfulness of this Pro-
 vince, had charged him to take great care of
 the Soldiers. The Capital City was called
Quirman. It was situate in thirty degrees of
 Latitude. The Antients called this Province
 by the Name of *Carmania*. It had on the
 West *Persia*, on the East *Sende*, on the South
 the *Indian Sea*, and on the North *Corassana*.
 When he was possess'd of *Quirman*, he led his
 Troops into *Mecran*, which formerly was com-
 priz'd in this Province, but at this time made a
 part of *Sende*.

After being seized of *Tiz*, which was one
 of the best Cities, situate in twenty six degrees
 of

of Latitude, and of some other Places which he destroy'd, he past the Winter in *Quetanger*, a Country situate on the Borders of the *Indies*. As he designed to stay a long time in this Place, the Soldiers made themselves a great number of Houses. There were some who even got very fine Flocks of Sheep; and they subsisted with greater ease, because the Prince had made the Quarters for the Troops of so great an extent, that they did not incommode one another. Every Soldier had his Slaves who served him. The Troops employ'd themselves in cultivating Gardens, and began to solace themselves as if they had been in a Country which they supposed was going to be divided amongst them, and which they were to settle in for the rest of their Lives. But being in a Country whose Climate was very different from that they were born in, when the scorching Winds customary in this Place, began to blow, they fell sick almost all of them, and a great number died; and the greatest part of those that lived, remain'd so weak and languishing, that if the Sultan had then had any Army to oppose them, it is not to be doubted but he had entirely ruined this of the *Moguls*.

The Advantages the *Persians* gain'd from their Sickness, were, that their Enemies could not attack the Country of *Fars*, nor one part of *Couzistan*, which according to the Disposal the late King of *Carizme* made of his Kingdoms, belong'd to *Cayaseddin*, Sultan *Gelaleddin's* younger Brother. It contain'd strong Cities, which would have defended themselves. Thus *Cayaseddin* escaped the *Tartars* for the present. *Zagatai* judging his Troops unable to execute his Designs, made them several times remove from one Place to another to recover them;

An. Dom.

1222.

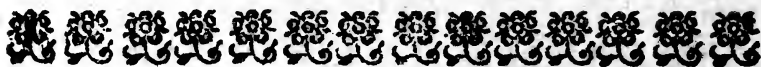
Heg. 619.

Mog. The

Sheep.



and to ease them, order'd that the greatest part of the Slaves whom they had taken in the neighbouring Places, should be put to death, because they were a burden to the Soldiers who were charged with the care of them. In one day then these miserable Slaves had all their Throats cut. After which the Army encamped in a more temperate Country : The Change of Air and good Treatment cured the Sick ; so that in a little time *Zagatai* having received Orders to repair to the Grand Can with his Troops, found them in a condition to march. He put Garisons into the Cities and Countries he had conquer'd, and committed the whole Government of them all to one of his Lieutenants. After which, he march'd Northward, and made one part of his Army go along the Borders of *India*, under the Conduct of a Lieutenant General, and with the rest he himself cross'd over the Countries to go for *Balc*, where the general Rendezvous was appointed.



C H A P. VIII.

Genghizcan's Return from the Country of Iran to the Country of Touran, that is, from Persia to Tartary.

THE Emperor having decamp'd from before *Candahar*, continued to march to the *Oxus*. He past the rest of the Summer of the Year 1222. on this side of that River, in a Place whose Pleasantness and Beauty invited him

him to stay there, till the return of his Generals. Whilst he was there, Deputies came from *Balc* to wait on him; he order'd them to send him some Men of Skill, who were able to inform him of all the Particularities of their Country. They obey'd; and soon after their return, several learned Persons arrived at the Court. The Grand Can confer'd with them concerning the Antiquities of *Balc*, and *Bactriana*, and they inform'd him of all they knew.

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.

Nor did he omit to talk with them about *Zoroaster*, whom the Orientals call *Zeridescht Behram*. They told him that this great Man had been King of their Country, and that he alone of all Mankind had laugh'd when he was born; that it was he who first studied the Motion of the Stars, and invented Magick; that he had a great number of Followers, who became so well versed in those Arts, that they had the Titles of Wisemen and Philosophers, and that he himself was called the King of the *Magi*; lastly, that he had no other Priests but them to teach and improve the Religion of the Worshipers of Fire, who were the *Medes*, *Persians*, and *Bactrians*, who all had some of those *Magi* in their Countries. Their chief Employment was to see that every particular Person or Family preserved the consecrated Fire in their Houses, so that it did not go out. These Idolaters had in every Province a great and magnificent Temple for the publick Exercise of their Religion. There are some Authors who affirm, that in *Azerbaijana* this Fire, which was so rever'd, burnt for the space of seven hundred Years without Intermision. These Temples were called *Ateschkede*; and there are to be seen at this day the magnificent Remains of these great Buildings.

An. Dom.

1222.

Heg. 619.

Mog. The
Sheet.

The Grand Can received Letters from *Schidaschou* the Can of *Tangut*, who made him offers of Submission, and to be tributary to him, if he would pardon what was past. A Council was held on this Subject, and it was resolved an Answer should be sent him that his Offers were accepted, because they were not willing he should form any more Enterprizes; so that the Emperor might make himself Master of *Mogolistan* after he had finished all his Affairs in *Persia* and *Tartary*. It was also agreed he should pass over the *Oxus*, to daunt all the People who had any Inclination to rebel. With this design he press'd the return of his Troops, and sent to his Generals to set out immediately from the Places where they now were to follow him, after having put good Garisons and able Governours into the Places requisite. After this he pass'd over the *Oxus* with the Troops he had with him, and went to *Bocara*, where some had already begun to make Reparations. One Historian says he went directly to *Samarcand*: But those who say it was to *Bocara*, prove it by a Conversation which was found in Writing, between the Emperor, the Cady, and the Catibe, that is to say, the Orator of the City. These two Men were sent to him to give him an Account of their Religion and Laws, as he desired: These Doctors, says one, being come into his Presence, he asked them what their Faith was, in general Terms; they answer'd, That they believed, as all the *Mahometans* did, there was but One God, and that this God did create all things, and had no Equal. The Grand Can told them he believed the same. Then he asked them what was their Opinion of *Mahomet*; they answer'd that God had sent this Prophet to his

Servants with his Seal, and Orders to instruct them in the Laws they must follow, both as to what is permitted, and what is forbidden them. *Genghizcan* approv'd this Answer, and said, I believe it, since I, who am but the Servant of God, do daily send Ambassadors into divers Countries, and even to my own Subjects, to make my Pleasure known to them. The two learned Men after this entertain'd him on the Subject of Prayers, and the Times in which it was their Custom to pray daily. This Institution he liked very well, as also that of Fasting, which the *Mahometans* observe in the Month of *Ramadan*: As to which he told them that it was but reasonable they should use some Abstinence for one Month's space, since all the rest of the Year they drank and eat what they pleased, and pass whole Nights in Debauches, nay, even in this Month of *Ramadan*, altho they called it out of respect the Venerable. He also approved that a Man should distribute to the Poor a part of his Goods; for example, that of twenty Ducats of Gold, he should give them the half of one. But when these Doctors told him that the Mussulmans were obliged to have Temples or Mosques to worship God in, and that they called these Mosques the Houses of God, where they ought to pray, and render him their Homage; he told them, that the whole World was the House of God, and that he heard the Prayers of Men in all Parts of the World. He asked many other Questions of the Orator and Cady of *Bocara* concerning their Customs. After which, they returned to their Houses, and affirmed that *Genghizcan* had Sentiments very conformable to theirs, and that he might be reckon'd of the number of the Mussulmans. Nevertheless the Orator was not pleased with

An. Dom.
1222.
Heg. 619.
Mog. The
Sheep.

An. Dom. the Answer this Prince gave concerning the
 1223. Temples, because it maintain'd that there was
 Heg. 620. no need of them ; which was to deny that
 Mog. The a Man was obliged to perform a Pilgrimage
 Monkey. to *Mecha*, since Men went not thither but to
 worship God at *Quiabe*, which is his chief Temple,
 according to the *Mahometan's* Belief.

The Grand Can did nothing at *Becara* worthy mentioning. He pass'd the Winter there, the Season not permitting him to march so great an Army so far as from the Country of *Balc* to *Samarcand*, whither he went not till the Year of our Lord 1223, and of the *Hegira* 620^a : and then he sent his Troops before, and order'd them to treat the People gently, and to use no Violence to them ; but to be content with what was order'd them for their Subsistence, by those who had the care of it ; in a word, to live as they ought in a Country belonging to him. They punctually observ'd these Orders. The Emperor soon follow'd his Army with all his Household. Presents were made him in every Place he pass'd thro ; and as soon as they learn'd he was near *Samarcand*, the chief Merchants and principal Officers of the Country came out to meet him, with rich Presents, which he receiv'd very graciously. They assur'd him, by the Mouth of their Orator, of their Fidelity : And he ever after treated them with Kindness, as a People whose Affection to him he believed sincere and unfeigned.

When he was come into his Tent, he enter'd into Conversation with the Deputies whom the City had sent to welcome him : He recounted to them all the Transactions between him and

* *Lewis VIII.* began at this time to reign in *France*.

the two Sultans, and particularly impured to *Mehemed* all the Ills the Empire had suffer'd, as being the sole Cause of them. He even gave them the Detail of the Victory he had gain'd over *Gelaleddin*; and after having told them that they had now no other Emperor but himself, he declared to them, that it was to him they ought for the time to come to address their Requests, and make Prayers for him in the Mosques, which he call'd, making the Count in his Name; and that He alone ought to be the Subject of their Praises. He pass'd the greatest part of this Year at *Samarcand*, in settling the Affairs of his Empire, and in giving time to his Troops, which he expected from very remote Parts, to come up to the Place he had appointed. He at this time made several Regulations, which he annexed to his other Laws: And being now something at ease, he forgot not any thing that he thought would conduce to the Preservation of his Kingdoms. He resolv'd to hold a General Diet at *Toncat* in the beginning of the Year following, that is, in 1224, and of the *Heg* 621. For this Reason he sent his Orders into all the Provinces, to the Princes his Children, the Governors, and Generals of the Army: Nay, he desired *Suida* and *Hubbe* should be there also, and therefore sent them word to come to *Toncat* by the way of *Capschac*, after having pass'd by *Derbende*, that is to say, by the *Caspian* Gates. But he commanded them, above all things, to follow the Orders of *Touschican* his Son, who was then in *Capschac*, or that great Western *Tartary* situate on this side the River *Jaxartes*, and reaching even to *Muscovy*, as has been before mentioned.

An. Dom.
1222.
Heg. 620.
Mog. The
Monkey.

An. Dom.

1223.

Heg. 620.

Mog. The

Monkey.

C H A P. IX.

*The Generals Hubbe and Suida's Expedition
to the Kingdom of Schirouane: Their
Travels by Derbende, or the Caspian
Ports.*

HUBBE and Suida had no sooner receiv'd the Grand Can's Orders, but they prepared to execute them; and after having settled what Methods they should take to pass into *Caschac*, on the western side of the *Caspian* Sea, they sent some before to view the Roads and Passages, who brought back word to them, That there was nothing but Rocks and Precipices, so that it was impossible to pass any other way than by the Straits of *Derbende*. But the two Generals having learn'd that the King of *Schirouane* was Master of them, and that none could pass that way without his leave, they march'd directly into his Country, where they had not yet been, altho it was a part of the Country of *Azerbijana*, the rest of which they had already conquer'd. They conceal'd this their Design, and pretended only, that they went to establish the Grand Can's Empire there, as well as in the other Parts of *Asia*. They first besieg'd *Schamaqui*, a City situate in 40 Degrees 50 Minutes of Latitude, and soon took it.

They there treated the People rigorously, because they had resisted them: But afterwards, to gain the King of *Schirouane*'s good Will, they said

said publickly, that *Genghizcan* desired of this Prince only a slight Acknowledgement of his Submission, and a small Tribute. The King refus'd to pay the Tribute, but the Generals did not much trouble themselves about that, having no other Design but cunningly to obtain from him a Passage by *Derbende*. They spared the Country of *Schirouane*, and made their Soldiers live very regularly. They even punished several for having abus'd the People. They sent Presents to the King, and receiv'd also some from him: But when they proceeded to ask him to give them the Liberty to pass by the way of *Derbende* into *Tartary*, and that he perceived that this was the only Aim to which all their Civilities tended, and the Motives of the respectful Treatment they had given his People, he gave off answering their Compliments, and believed that they only sought how to seize on this important Passage, to hold all the Country in Subjection, and drive him out of his Kingdom. For this Reason, when they again press'd him importunately for leave to pass by the Straits of *Derbende*; he answer'd them, That this did not lie in his power, since the People who inhabited these Straits, did not acknowledge any one for their Master; and were so jealous, that they would not suffer more than ten Men at a time to pass that way, and those Men too must not be Strangers or suspected Persons. Notwithstanding this Answer, the *Moguls*, after having used Intreaties to no purpose, proceeded to Threats, and told the King of *Schirouane*, That since they found that nothing could be obtain'd from him by fair means, whatever Assurances they gave him of their Sincerity, they now declar'd to him, that they not only expected that the Gates of those

An. Dom.
 1223.
 Heg. 620.
 Mog. The
 Monkey.



Straits

An. Dom. Straits should be open'd to them to pass thro-
 1223. row, to return into their own Country thro the
 Heg. 620. Countries of the *Alani*, *Tartary*, and *Capschac*,
 Mog. The according to the Orders that had been given
 Monkey. them; but moreover, that his Officers should
 be their Guides. The King having consider'd
 of it, granted the *Mogul* Generals their De-
 mands.

After fifteen Days March, during which they went above forty Leagues by the Woods, Rocks and narrow Passages of Mount *Caucasus*, the *Mogul* Army, led by the King of *Schirouane*'s Guides, arriv'd safely at *Derbende*, having pass'd thro those Straits, not without Admiration of the Manner, Nature and Art had wrought together for the Defence of this Passage. *Hubbe* and *Suida* freely confest, that it was not to be forced. The very Walls, which were six Foot thick, were made of a certain Matter composed of Lumps of Gravel and Shells pounded together, which was much harder than any kind of Stone whatsoever.

This Passage was call'd by the Antients *Portæ Caspiæ*, or the *Caspian* Gates; and the Word *Derbende* in *Persian* properly signifies, *The Fastnings of the Gates*. It is situate in 43 Degrees of Latitude, betwixt the *Caspian* Sea and a Mountain of the same Name, by which one must of necessity pass to go into *Tartary*, to the *Alani*, the *Circassians*, and the People of *Capschac*, when one comes from *Yrac*, *Azerbaijana*, *Syria*, and *Armenia*. There is between the Sea and the Mountain a Space a quarter of a League broad; in this Space were built, at three or four hundred Paces from one another, two thick Walls, founded on the Rock, and reaching from the Mountain to the Sea; so that all Passengers were obliged to pass thro by the Iron Gates

Gates which were in these Walls. The Space taken in by these Walls made a third part of the City call'd *Scheheryounan*, that is to say, the City of *Greeks*, because it was built by the Command of *Alexander* the Great; *Ton* in antient *Greek* signifying *Greece*. But it was not in this Quarter of it that *Derbende* was best peopled, nor in the higher Parts which were on the side of the Mountain towards the top, altho it was much more peopled than *Scheheryounan*. The greatest number of Inhabitants were in a Place call'd the *Moyenne*, a City at the foot of the Mountain. These three Parts which compos'd the City, were near three quarters of a League in length, tho they were not very broad. It was a Place of no great Trade, by reason of the proud and untractable Humour of the Inhabitants.

An. Dom.
1223.
Heg. 620.
Mog. The
Monkey.

The *Persians* say, that *Derbende* having been once ruin'd, the Great *Cosroes* caused it to be rebuilt, in the Reign of *Justinian* the Emperor of *Constantinople*. There was also a kind of Port where Boats and Vessels daily arrived, and which was shut in by a Chain fasten'd to two Forts, which hinder'd any from entering into the Place by Sea without leave. All this at present is defended by a Castle which is on the top of the Mountain; and the Orientals say, That since *Alexander* led his Army by the way of *Derbende*, none can remember that any other but *Genghizcan*'s pass'd that way.

When *Hubbe* and *Suida* were got beyond *Derbende*, they found themselves in the Country of the *Alani*, who, according to *Strabo*'s Report, could speak twenty five Languages. This Country is the antient *Albania*, situate between the *Caspian* Sea and *Iberia*, in 37 Degrees of Latitude. These People, who are at present call'd

An. Dom. 1223. call'd the *Tartars* of *Daguestan*, were extremely
 Heg. 620. surpriz'd to see on a sudden these two Generals
 Mog. The appear, of whom they had not so much as heard
 Monkey. any mention : And fearing they had some design upon their Liberties, they at first did them all the Mischief, and put them to all the Trouble imaginable. They cut down the Woods to stop up the Lanes, broke up the Roads, and spoil'd all the Corn and Provisions; to cause the *Moguls* to perish : yet all this did not hinder *Tarcou*, the chief of their Cities, from being taken and ruin'd. The *Circassians* having join'd the *Alani*, they much embarras'd *Suida* and *Hubbe*, till such time as these two Generals having found the way to surprize *Terqui*, the Capital of *Circassia*, conquer'd both, notwithstanding the Succours these People receiv'd from the *Calmuck Tartars* bordering on the *Volga* and *Caspian* Sea, whom they desired to enter into a League with them.

The *Mogul* Generals foreseeing, that if these other *Tartars* join'd in the League with the *Alani* and *Circassians*, and that if these Nations rais'd all the Forces they could against them, they could not withstand them, wholly apply'd themselves to break this Confederacy; to effect which, they sent Messengers to the *Calmucks*, to represent to them that they were *Tartars* as well as they, and all of the same Nation; whereas the *Alani* and *Circassians* were their profest Enemies; and that they ask'd nothing but to return to their own Country, and desired them to be the Arbitrators of this War. The *Moguls* Reasons, attended with several Presents for the Heads of the *Calmuck* Hords, who were not willing to provoke them farther, made them change their Minds, and recall their Troops; so that the *Alani* and *Circassians* seeing themselves depriv'd of their Assistance,

Assistance, soon lost all Courage, and gave way to their Enemies.

An. Dom.
1223.
Heg. 620.
Mog. The
Monkey.

Whilst these two *Mogul* Generals held Correspondence with the *Calmuck Tartars*, they pass'd the *Volga* with ease, and enter'd into *Capschac*: but it being late in the Year before they arriv'd, they were obliged to pass the Winter there, which very much displeas'd their Hosts; and their long continuance there having in the end given birth to several Feuds, their Friendship ended. Nevertheless, the *Moguls* having fortify'd themselves in the Country, and learnt that they might be reliev'd by *Toufchican*, who was near; they sent an Express to him, to inform him of the Condition they were in.

This Prince immediately sent away the best part of his Troops to them, led by such skilful Commanders, that they found means to join these two Generals, notwithstanding all the Efforts of their Enemies to hinder them. And all these Troops thus join'd, made a considerable Army, who without much trouble constrain'd these People to acknowledge *Genghizcan* for their Emperor, as well as the major part of the other *Tartars* who acknowledg'd him. *Toufchican* being obliged to go to Court, sent Advice of his Departure to *Hubbe* and *Suida*, whom he left Masters of *Capschac* in his Absence, with Order to attack the *Nogays*, who had offended him.

The Winter having frozen the Rivers, gave the *Moguls* an easy Passage over Places, which would have otherwise much embarass'd them. By this means they went as far as *Astracan*, which they subdued: And this War, which lasted six or seven Months, was not finish'd till such

An. Dom. 1223. Heg. 620. Mog. The Monkey. such time as the *Nogays* had acknowledg'd *Touschi* for their Sovereign, and *Genghizcan* for their Grand Can. *Hubbe* and *Suida* remain'd in this Country till the Autumn of the Year following, 1224; and then *Touschi* being return'd from Court, and from the Diet which was held at *Toncat*, they left it with the Troops they had brought with them, before those this Prince sent them, had join'd them.

The City of *Astracan*, which the *Mahometans* call'd *Hudgi Tarcan*, is in the Isle of *Elgoi*, which separates *Europe* from *Asia*, and makes part of the Countries of the *Tartars* of *Nogay*. It is situate in 46 Degrees 22 Minutes of Latitude, about fifty Leagues from the *Caspian* Sea, into which several Rivers discharge themselves. Its Walls, instead of Bastions, have Towers of Stone; and are furnish'd with several Pieces of Brass Cannon. The Garison of the City is always a strong one. The Trade is carry'd on with the *Nogays* by the *Calmucks* and other *Tartars*; as also by the *Muscovites*, *Persians* and *Armenians*. Its principal Traffick is in Silks and Brandy. The Czar of *Muscovy* raises a great Revenue by the Taxes he lays upon them.



C H A P. X.

Genghizcan's Departure from Sogdiana for the Diet at Toncat. The Arrival of the Princes his Sons at this Diet.

WHEN the *Mogul* Emperor had resolved on his Departure from *Sogdiana* to go to the Diet which he had called together at *Toncat*, he freed the People of this Province for several Years from the Payment of the usual Tribute, because he was well pleased with their Deportment to him. And to give the Lords of this Country some particular Marks of his Affection, he remitted to them during their whole Lives the Taxes which the Nobility of each Kingdom were obliged to pay to their Prince. This Proceeding of the Emperor caused much Joy to the Inhabitants of *Samarcand*. But the Joy was not so universal in the City, it being damp'd with seeing the Queen *Turcan-Catun*, who had been brought thither a Prisoner with her Court, and all the great Officers of the Empire that had been taken, led as in Triumph before the Grand Can's Army, who was going to pass thro those Countries where she was still beloved. Her Haram, or the Ladies of her Seraglio, follow'd her. The great Officers belonging once to Sultan *Mehemed* march'd after. Then the Throne and Crown which he had taken from the Sultan, and his Mother, were borne in State. In this manner *Genghizcan* marched

An. Dom. 1224. marched out of *Sogdiana*, after having lived there near a Year, and went to the River *Jaxartes* which he cross'd over.

Heg. 621.
Mog. The
Hem.



He arrived at *Toncat* the beginning of the Year of our Lord 1224. and of the *Hegira* 621. He had made choice of this City to hold the Diet in, both because of its agreeable Situation, and by reason it was able to furnish in a sufficient manner Provisions and all other things needful for so numerous an Assembly. The Princes *Ostai* and *Zagatai* repair'd to Court as soon as it was possible for them, after having distributed into different Places the Armies they commanded. The two Bodies of Forces under *Zagatai* were rejoin'd in *Tocarestan*; but having ruined the Countries of *Talcan* and *Bamian*, he was obliged to return up to the *Oxus* to subsist them, and did not cross over it till he came to *Bedaschan*. From thence he continued his way Eastward by the Confines of *Turkestan*, and went as far as *Otrar*, where he fix'd the Head Quarters for his Army, whom he caused to encamp in the *Turk* Country.

Ostai used the same diligence; for when he had finished the Conquest of *Gazna*, and the Troops of the other Generals, with those who were not design'd for *Persia*, had join'd his Army, he went back up the Country as far as *Bochara*, from whence he went to *Samarcand*, because he had Orders to leave his Troops in *Sogdiana*, quartering along the Territory of *Samarcand* as far as the *Jaxartes*.

Touschican repaired also to Court, as has been already said. It had been a long time since he had seen the Emperor his Father; for immediately after the Reduction of *Carizme* he had been sent into *Capschar*, where in spite of all the Troops of Hords and their Cans joined in league

league against him, in less than four Years time he made himself Master of these great Provinces, except that part which was situate in the South, from *Nogai* to the *Caspian* Sea, which *Hubbe* and *Suida* reduced in their return home by the Country of the *Alani*: In fine, *Touschi* had push'd his Conquests as far as the Frontiers of *Muscovy*.

An. Dom.
1224.
Heg. 621.
Mog. The
Hen.

When this Prince came into the Grand Can's Presence, he kneel'd down, and the Emperor gave him his Hand to kiss. The Princes his Brothers had the same Honour at their Arrival before him, after having laid their Presents at the foot of the Imperial Throne, according to the usual Custom: but altho their Presents were very considerable, *Touschican's* surpass'd them all by much; for besides several rare things, he presented a hundred thousand Horses, amongst which there were twenty thousand all Bay-colour'd¹. After the Emperor had embraced his Sons, and testify'd by his Caresses how well satisfy'd he was with their Conduct, he open'd his Treasures, and loaded them with Gifts. After which he order'd a great Feast to be made, and gave publick Banquets for a whole Month. But the most sumptuous Treat was on their return from a general Hunting, in which there had been kill'd several thousand Beasts of all kinds, of which the best were made use of, and dress'd after the *Tartars* Fashion. The Grand Can's Faulconers furnished also abundance of all sorts of Birds. They drank not only the usual Drink among the *Moguls* and *Tartars*, and Sher-bets, the way of making which they had learn'd from the *Persians*, but also exquisite fine Wines

¹ A Bay-colour'd Horse is a reddish brown.

An. Dom.
1224.
Heg. 621.
Mog. The
Hen.



which the Emperor had caused to be brought from the Southern Countries, which he prefer'd before the *Tartarian* Balpiringe, Griut, Beer, or Cammez. Yet they besides these, consumed a prodigious quantity of Balpiringe, which was a kind of Hydromel, or Metheglin, made of Honey, Rice, and Millet, which they clarify'd so well that nothing could look of a finer Colour. They generally drank a great deal of this Liquor, because of its pleasant Taste; but it made them drunk as soon as Wine, being as strong.

This Feast was made in the Winter when little Cammez was used, and was now drank no where but at the Tables of great Lords, where the Butlers, to shew their Skill, served up a Drink which was as hard to make good in this Season as it was easy to make pleasant in Summer. They made this Cammez of Mares Milk, which is very sweet. They poured it into a great Churn, where they churn'd it extraordinary well, in the same manner as they make Butter. But this Mares Milk must be well beat, if one would make good Cammez; for which reason this Work is always reserved for Men to do, and the Women do not meddle with it. Neither do they milk the Mares, who are generally very troublesome, because they will not stand still to be milk'd, at least if their Foals be not held near them, which are not easily governed. When the Butter is made, they take it out of the Churn, and the Butter-milk is the Cammez; but it is different from our Butter-milk, because it is sharp on the Tongue like the best Wine, and as pleasant. This

^a The Way to make Cammez.

Drink is of a greyish Colour; but the Grand Can's Officers of his Table know how to give it a more agreeable Colour, and to render it still more pleasant: for by much churning this Liquor they make another, which is called Caracammez, that is, black Cammez, which they reserve for their Master's drinking only. Those who have drank of it affirm that the other Cammez is not so pleasant; which is not to be wonder'd at, because they draw out the purest Part of it, which swims on the top, and the grosser Part remains at the bottom, and is reserved for other Uses. But let this be as it will, the Authors who make mention of it, assure us it is a very wholesom Drink, and attribute great Vertues to it. The Beer made of Rice and Griut, which is the common Drink in Winter, was plentifully distributed among the Domesticks at the Feast. This Griut is very pleasant, tho a little sour. It is, by means of a Curd made of Goats Milk, render'd very hard and dry, which they keep for the Winter; and never spoils, because they make it extreme hard after the Butter is taken out: and this Drink is afterwards made by steeping this Curd, in Water.

An. Dom.
1224.
Heg. 621.
Mog. Tha
Hen.



An. Dom.

1224.

Heg. 621.

Mog. The

Hen.



C H A P. XI.

*The General Diet held in the City of
Toncat.*

THE Feast being ended, the Grand Can caused all things to be got ready for holding the Assembly he had conven'd, and had so well concerted his Measures, that all the Members of this great Council appear'd in *Toncat* at the Day assigned them. The Can of the *Yugures*, whom he had heretofore adopted, had been summon'd to take his Place as his adopted Son; and several other Sovereign Princes, who had voluntarily submitted to *Genghizcan*, or were in Alliance with him, fail'd not to come thither. Besides these, the Governours of the Provinces of *Catai*, *Mogolistan*, *Caracatai*, *Iran*, and *Touran*, were also there, and set up their Tents in the Plain of *Toncat*.

Altho this Plain was seven Leagues long, yet it could hardly contain the Tents and Attendants of all these great Persons who were to be present at this Assembly: The greatest part of them had caused their moveable Houses to be drawn thither, and every Lord had a numerous Retinue. These Houses were built upon Wheels, which carried very long Pieces of Wood fasten'd to their Axeltrees, on which all the Machine was rested; and the Axeltrees bearing all the Weight, they made them of the hardest Wood they could get. These Houses

Houses resembled our Tents in *Europe*, the Floor was of Wood, the four sides were enclosed with Cane-work or Laths. The Roof was raised in the Fashion of a Dome, and on the top there was a round Hole which served both for a Window and Chimney; but if the House was large, they used some other Opening lower, to render the Place more light. Some were cover'd with Felt rubb'd with Sheep's Milk, so that the Rain might run off without penetrating it. But that was practised only by poor People; for the Rich caused the Felt to be plaister'd over with a Composition in which was a great deal of Tallow, which was less easy to be penetrated by the Rain. There are some curious People, who, to be distinguished from the rest, caused their Houses to be cover'd with Stuffs of various Colours.

They make these Houses larger or smaller as they please, but they are always longer than broad; and however light the Wood is they are made of, they are sometimes so heavy, by reason of the Furniture they contain, that they are obliged to put to one of them thirty Oxen to draw it along. There are some that are made to take to pieces, and set together at pleasure; and others that always remain fix'd on their Wheels, which are those that can be drawn by two or three Oxen, which generally serve for Store-houses to put up the best of the Furniture, and Clothes. And the great Lords having abundance of these little Houses, caused them to be placed round about their principal Lodging; so that the dwelling Place of every Nobleman thus disposed appears a Camp. And we must observe, that the Door of every House is always turned to the South

An. Dom.
1224.
Heg. 621.
Mog. The
Hen.



An. Dom.
1224.
Heg. 621.
Mog. The
Han.



The Oxen which draw these Houses are the finest Ornament of the *Moguls* and *Tartars* Equipages, because they all strive to have fine ones. There are Oxen so dear, that they cannot be purchased but by very rich People. Those that are most esteem'd come from the Country of *Tangut*: These are extremely strong, and there are some of them have Hair like Horses; and the most part have that on their Tails white, and as soft as Silk. They make use of Camels in some Places; but the use of Oxen is much more common.

When they had marked out the King's Quarters in the Plain, which took up near two Leagues in Compass, and the Streets, publick Places, Bazars or Markets were appointed, they pitched the Tents for the Emperor's Household. That which was made for the Diet to sit in, would contain at least two thousand Persons; and to distinguish it from the rest, it was cover'd with White. They erected a magnificent Throne for *Genghizcan*, and forgot not to place on an Eminence the black Felt-Carpet on which this Prince was seated when he was proclaimed Grand Can. And this Emblem of the poor Estate of the *Moguls* at that time was always held in great Veneration by them, so long as their Empire lasted. The Tent for the Diet had but two great Entrances, the one they named the Imperial Gate, the other the Publick. All the Members of the Assembly were not allow'd to enter or go forth but by the common Gate, altho they both stood open. The Imperial one was reserved for the Emperor only to come in at; and the People respected it in such a manner, that no Man, of what Quality soever, did once approach it, tho there was no Guard placed to keep them out. The
Guards

Guards which were at the common Door, served only for a shew of Grandure ; for the Orders given were so exactly observed by every body, that no Disorder ever happen'd amongst them.

An. Dom.
1224.
Heg. 621.
Mog. The
Hen.

Altho the Luxury of the Princes and chief *Mogul* Lords was not yet come to the height it arrived at after *Genghizcan's* Death, yet there appear'd a great deal of Magnificence in their Habits and Equipages. On the greatest part of the Tents there were placed Streamers of divers Colours, made of the richest Silks ; nothing could be a finer Sight. The Princes and Lord's Horses had Saddles and Furniture set with precious Stones and Gold, which seem'd to vie with each other. The Habits the *Moguls* wore, were like those the *Turks* and *Ottomans* wear at this present time. Those of the great Lords were made of Gold and Silver Stuffs, and rich Silks, which they had brought from the Countries they had conquer'd ; and it being still very cold Weather, they wore under their Robes a certain kind of fine Fur Garment, called Sables, that is brought from *Russia* and *Siberia*, which they wore next their Skins. They wore, when abroad in the Field, over their Habits, to preserve them, great Coats of Wolves Skins. Their Attendants had for the most part Coats made of Felt of divers Colours, lined with Wadding.

Altho this Assembly was called together to settle the Affairs of the Empire, yet there needed not much time to do it : for notwithstanding the great Conquests and vast number of People subdued, *Zagatai*, the Keeper of *Genghizcan's* Laws, had put them in so good a Method, that all things which were proposed

An. Dom. 1224. to be regulated, were immediately refer'd to these Laws, and by them determin'd without Trouble, so that nothing more was requisite than to ratify them, which extremely rejoiced the Legislator. *Genghizcan*, as has been before observed, much delighting to speak in publick, failed not before the Assembly broke up to make an Oration in praise of his Laws, and at the same time of himself. He recommended the exact Observation of them to all the People, and shew'd how advantageous and useful they were, since by their means so many important Affairs had been regulated in so short a time. He likewise said that the Observation of these very Laws had been the Cause of all his Conquests, and of the Honour the *Moguls* now shared with him. From hence he took occasion to recount his Victories, naming every Sovereign Prince he had conquer'd, not excepting even the Prince of *Tancut*, there present. If it may be forgiven a great Prince to praise himself, *Genghizcan* merits to be excus'd, considering he was possess'd of all *Tartary*, from the East as far as *Muscovy*, and from the uninhabitable Parts of the North as far as *Transoxiana*, and of the vast Country of *Turquestan* as far as *China* and *India*; nay, even of the half of *China* itself, which was subject to him, and which Prince *Utain* his Brother had govern'd with such Prudence during his Absence, that at his return he found it quiet, notwithstanding the several Attempts the King of *Mangi*, which is the Southern *China*, had made to excite them by his Emisseries to a Revolt. All the Countries between *Turquestan*, the *Caspian* Sea, and the Rivers *Oxus* and *Jaxartes*, were entirely subdued; as also the People of *Sende* beyond the *Indus* as far as the *Persian* Sea,

The Extent of the Countries subdued by *Genghizcan*.

Cerassana, *Mazendran*, and other Parts of the great Empire of *Persia*, all acknowledged *Genghizcan* for their Sovereign, excepting the little Country of *Fars*, the Conquest of which he had been obliged to leave to his Lieutenants.

An. Dom.
1224.
Heg. 671.
Mog. The
Hen.

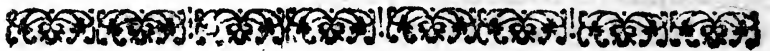
He was not content to relate the Number and Names of the Countries he had conquer'd, but order'd, as the most effectual means to convince the Diet of his Greatness, that all the Ambassadors should be call'd into the Assembly who had follow'd the Court, and who were at this time in their Tents, which were pitched round the Imperial Tent, as also all the Envoys and Deputies sent from the Kingdoms and Countries he had subdu'd. They all went to the foot of the Throne, and there he gave them Audience. After which he dismiss'd the Assembly, and every one retired to his Home.

Touschi, who look'd on *Capschac* as his own Kingdom, soon after took leave of the Emperor, who confirmed to him his Grant of the Sovereign Authority over it, and gave him leave to take under his Command the Troops which now were with *Hubbe* and *Suida*, the better to support his Dignity, and subdue the neighbouring Princes who should go about to molest him.

Prince *Touschi* was no sooner arrived in *Capschac*, but the two Generals put their Troops into his hands, and returned to the Grand Can, whom they found still at *Toncat*. He gave them a good Reception, accepted their Presents, and caused rich Vests to be given them. He went from *Toncat* soon after, attended with them and all his Court, making always the Captive Queen to follow him, mounted on a Chariot, and loaded with Irons, to shew to the Eyes of the Nations a proud Monument of his Victories.

An. Dom. 1224. rics. When he was on his March, he gave an hour's Conversation every day to *Hubbe* and *Suida*, to relate to him their Expeditions, and the Rarities they had come to the knowledge of in the strange Countries they had been in, which they entertained him with; so that they had still something new to satisfy the Emperor's Curiosity till he arrived in *Mogolistan*.

Heg. 521.
Mog. The
Hen.



C H A P. XII.

Genghizcan's Return to Caracorum, the Seat of his Empire. The Moguls Marriages. The Beginning of the War of Tangut.

THE Grand Can past by the way of *Turquestan*, from whence he cross'd over the Kingdom of the *Naimans*, and enter'd into *Caracatai*, and some Months after went to *Caracorum*, the Seat of his Empire. This City, which was no less than twelve days Journey distant from the Place where this Prince was born in the Country of the *Yeca Moguls*, was really a very inconsiderable Place when it was taken from *Ounghean*; but *Genghizcan* had much improved and imbellished it since, and after him, *Octai-Caan* caused it to be rebuilt, and it became a very famous and populous City.

The Eastern Historians do not mention how *Genghizcan* was received by the Inhabitants of his Capital City, nor what became of the unfortunate Queen *Turcan-Catun*, nor of the Ca-

rizmean

vizmean Lords who bore her Company ; but it is to be supposed that these illustrious Captives finish'd their Lives in Misery and Obscurity. The first Pleasure the Emperor tasted at *Caracorum* was the Sight of some of his Grandsons, whom he had not seen for seven Years. Amongst these there were two of whom he had conceived great Hopes, which they did not fail to answer. They were called *Cublai* and *Hulacou*. The first was then about ten Years old, and the other nine. They continually employ'd themselves in Hunting, which among the *Moguls* was accounted a great Sign of Fire and Courage in those that were naturally addicted to this bold Exercise. The Inclination they shew'd for this Sport so extremely pleased the Grand Can, that he gave them Employments near him, and took the Trouble to instruct them himself.

An. Dom.
1224.
Heg. 621.
Mog. The
Hen.

And now this Prince being recover'd of his Fatigues, applied himself to settle the State. He first caused the great Officers in *China* to be called to Court, to give him an account of their Behaviour ; and his Brother *Utakin* having fully informed him of their Actions, some were punished, and others rewarded. He did the same by the great Lords of *Mogolistan* and *Caracatay*. He sent also for *Schidascon* the Sovereign of *Tangut* ; who had offer'd to continue to be tributary to him. But this Prince fearing he would not pardon him his former Rebellion, took no care to obey his Orders, but rather thought of making a League with the *Chinese* of *Mangi*, and the Oriental *Turks* his Neighbours. However, to gain time, he used several Pretences to excuse himself to the Emperor, whose Troops not being all arrived, he dissimbled his Anger till such time as he was
in

An. Dom. in a condition to make him feel his Resent-
 1224. ments.

Heg. 621.
 Mog. The
 Hen.

Mean while *Schidascou* found the *Chinese* and *Turks* disposed to second him. The *Chinese* complain'd of *Genghizcan's* usurping the Country of *Catai*, and the *Turks* of the vile Usage he gave Queen *Turcan-Catun*, who had always used them well when they were her Subjects. Nevertheless, the Difficulty of forming Leagues where the Interests are different amongst those who compose it, did not permit them to come to a conclusion before the Grand Can was able to begin a War against them. *Schidascou* had already levied a great many Troops, and prepared to receive the *Moguls*.

During this time the Emperor's Army arrived near *Caracorum* very much fatigued. This Prince suffer'd them to rest for some Weeks; but it was not his Custom to let them be long idle. He caused the usual Hunting to be proclaimed, and all the Troops were obliged to be present at it, altho the Winter was very severe. The Hunting was not quite ended, when News came that *Schidascou* had so well bestir'd himself to get a considerable Army together, that he had at last accomplish'd it. This Report being confirmed by several Couriers who were sent to the Grand Can by his Correspondents, he resolved to send some Troops towards *Tangut* to observe his Enemy. And the Winter being yet very cold, he order'd the Captains to give their Soldiers Coats lined with Sheep-Skins. They also cover'd the Horses with Felt, and put them in a condition to support the Rigour of the Season.

The Care of providing for this War did not hinder the Diversions in the Court and City, where there were great Rejoicings. An infinite

nite number of Marriages were celebrated at An. Dom. 1224. Caracorom, and in *Mogolistan*. The Emperor himself married the Princesses his Son's Daughters Heg. 621. to Princes of his own Blood; and their Mar- Mog. The riages were kept with publick Feasts, suitable Hen. to the Quality of their Husbands. The Treats, and Horse-Races after the Custom of the *Moguls*, a long time diverted the Court; and the Soldiers being loaden with rich plunder, several bought the handsomest Maids they could light of, and married them. Which was much practised amongst the *Moguls* and *Tartars*, their Laws permitting them so to do, provided those they married were neither their Sisters nor Aunts. A Man might marry two own Sisters, nay, even his Father's Wives after his Decease, only her excepted of whom he was the Son. The Mogtl Marriages.

They did not observe any great Ceremonies in their Marriages. They contented themselves with the mutual Consent of both Parties, managed by the Fathers and Mothers. The Marriage being concluded on, the Father of the Maid received from the Bridegroom the Sum of Money agreed upon; after which he gave a great Banquet to all his Son-in-Law's Relations, both Men and Women, at which his own likewise did not fail to be present. In the midst of this Feast, the Bride got away, and went to hide herself with some Female Relations; and when her Companions who were before acquainted with, and had contrived the Place of her Retreat, saw the Bridegroom perplex'd to find her, they were extremely diverted, and nothing could more torment him than their Laughter: but when he was so lucky as to find her, he immediately carried her home with him to his House, to which all the Relations and Friends accompanied them, and then taking

An. Dom. taking leave, left them to themselves. The
 1224. next day after the Marriage, the Bride had her
 Heg. 621. Hair cut off from the Top of her Head to her
 Mog. The Forehead, and dressed herself in a large Gar-
 Hen. ment or Vest which reached down to her
 ~~~~~ Heels. This Vest is open before, and fasten'd  
 or tied together on the right side. After this  
 she put on her Head a Cap sow'd to a little  
 light Hoop, which makes the Fashion of it  
 round, and is tied on under her Chin with  
 a Ribband. This sort of Cap or Turbant  
 is generally two or three Hands high; but  
 those which Women wear who would ap-  
 pear above the Vulgar, are sometimes an Ell  
 high. It is square at top, cover'd with a rich  
 Stuff, and adorned with Plumes and Jewels,  
 which give them a great Lustre when they  
 are on horseback, and these Caps being hol-  
 low within, they put their Hair into them.  
 The young People make Compliments to the  
 married Couple during eight days, bringing  
 Presents, which the Husband receives, with-  
 out being obliged to make any Returns, or even  
 to treat them; but the eight days being ex-  
 pired, he must treat all his and her Relations  
 and Friends - and these Feasts seldom end with-  
 out some Quarrel, because they are too profuse  
 of their Liquors.

But to return to our History: So soon as the  
 Emperor's Troops arrived in the Country of  
*Tangut*, the *Mogul* Captains stopp'd short to con-  
 ceal and secure themselves and Soldiers from be-  
 ing surprized by *Schidascou*. This Prince be-  
 lieved they would not begin to march towards  
 him till the Spring, and was therefore much sur-  
 prized to hear of their Approach, and even  
 startled, altho they were still a great distance  
 from him; for they stopp'd near a City named

*Exine*

Ezine or Azine, which was to the South of *Caracorum*, and that was twelve days hard Journey from *Campion*, where *Schidascon* kept his Court.

An. Dom.  
1224.  
Heg. 627.  
Mog. The  
Hen.

The *Moguls* made great havock in his Country before he could send Troops enough to oppose them. They had even time to get together as much Forage and Provisions of Cattle and Corn in this Country, as would suffice not only to subsist them, but also to serve the other Troops that were on their march to come and join them.

The City of *Campion* was surrounded with strong Walls, Towers, and Ditches. The Caravans of the *Muscovite*, *Tartar*, *Persian* and *Armenian* Merchants, always stopp'd at this Place when they came to trade with *China*. And as none but the Ambassadors of Sovereign Princes were permitted to pass farther, all the Trade must of necessity be carried on in this City for the Merchandize they traffick'd with the *Chinefe* for, who brought thither all the finest Commodities the neighbouring Provinces produced, as Linen Cloths, and other Stuffs made of Cotton, Gold and Silver Silks, and *China* Ware; which render'd *Campion* a very rich Place. There were in this Country likewise many good Towns; and among the rest, *Sachion*, which was a very large Town, but not a Place of much Trade. It was inhabited by *Nestorian* Christians, *Mahometans*, and many Pagans, who had each their Temples and free Exercise of their Religions. They were a People curious of knowing Secrets, and particularly applied themselves to the *Symia*, which teaches to make things appear which were not in being, and those disappear which were present. Their Skill in this Science occasion'd

An. Dom. 1224. cation'd these People to pass for Magicians or Conjurers amongst the *Turks* and *Tartars*.

Heg. 621.

Mog. The  
Hen.



*Succuir* is still dependent on *Tangut*. It has its Cities, and its Capital is called also *Succuir*, in which all the Houses are built of Brick, and the Inhabitants are of the same Sects as those of *Sachion*. The Mountains adjacent do produce the best Rhubarb of any Place in all the Country of *Tangut*. They dig it up in the Winter; because in Summer the Root is full of Holes, and hollow like a Sponge, if gather'd in that Season. There are in this Province almost all sorts of Fruits that grow in *Europe*, except Grapes. The People are well-bred, and the Men are not debauched, as at *Camul*, a City near it. They believe in *Tangut* that it is a Sin for a Man to endeavour to seduce a Wife or a Maid; but at the same time they think it no Crime to lie with a Woman, if she makes the Offer. The Men are little of Stature, have black Hair; their Noses are short and small, and they have little Hair on their Chins; They generally have as many Wives as they are able to maintain. The Women and Men both wear black Caps made pecked at the top like a Sugar-Loaf. Their Money is little Bits of Silver without any Stamp on it, with which they buy what they want, and is valued by its Weight. 'Tis out of this Country that the fine wild Oxen come, of which mention is made before. There are also very large Elephants and beautiful Cows; and 'tis a thing worthy Observation, that these Cows will not suffer the Bull to come near them, unless they hear some body sing to excite them to it.

The *Tartars* of *Tangut* make use of Astrologers in almost all their Affairs, and they will



not undertake any Business without first consulting one who observes the Stars, and points out a lucky Moment to begin it. They even consult the Astrologers about burying their Dead, who are not inter'd till after very exact Observations made. And to prevent a dead Corps infecting the House if it be kept long unburied, they put it into a Coffin made of very thick hard Wood, and stop all the Crevices with Pitch, after having put into it Camphire and other Perfumes; and then cover it with some rich Pall. But because they serve their Dead with the same Meats they used whilst living, they uncover the Coffin, near which they set the Meats, and leave it so long a time as the Deceased used generally to sit at Dinner, being persuaded that his Spirit is present, and sees all that is done in the House, and that he feeds on the Scent of the Meats. When the Astrologer thinks it a proper time to bury the dead Person, he must still make farther Observations to know whether they must carry the Body out by the Door of the House as usual, or make another; for if they omit exactly to follow all his Directions, they fail not to impute to this In-observation all the Misfortunes that befall the Family. After all these Ceremonies they carry the Body out of the City to burn it. It is follow'd by his Relations and Friends, but several times set down by the way in Huts built on purpose, in every one of which they find a Table spread, and Meats upon it for him.

An. Dom.

1224

Heg. 621.

Mog. The

Hen.

Their Fu-

nerals.

Rubruquis.

Marco-

polo.

Carpin.





An. Dom.

225.

Heg. 622.

Mog. The

Dog.



## C H A P. XIII.

*Genghizcan's March to Tangut. The last Actions of the Sultan Gelaledin at his Return from India: The Battel fought with Schidascou the Sovereign of Tangut.*

Fadlallah,  
p. 431.

THE main part of Genghizcan's Army were not in a condition to march and join the Troops at Tangut till about the Month of June in the Year 1225. Heg. 622. and then they were obliged to provide against the Season, because the warm Weather did not usually begin in Tangut till about the end of that Month, and the Country could not furnish but very few Necessaries before that time.

This Emperor would always share the Fatigues and Hardships of War with his Soldiers. He made a review of his Troops; after which he order'd a hundred thousand Men for China, where he fear'd a Revolt, if Fortune favour'd Schidascou: then with three hundred and fifty thousand which remain'd, including those that were already gone to Tangut, he began his March. He divided his Army into ten Bodies, to each of which he assign'd a particular General. The Princes Zagatai and Oltai commanded the two first; the others were under the Command of Caraschar, Ilencou, Bela, Hubbe, Suida, and other Lords who had signalized themselves in the past Wars. But all these Generals were subject to Prince Tuli.

Be-

Besides these, he had a flying Camp of broken Officers for the Instruction of his Grandsons *Cublay* and *Hulacou*, who in the end became very great Men.

An. Dom.  
1225.  
Heg. 622.  
Mog. The  
Dog.

After several Weeks March from the Country of *Mogolistan*, the Army cross'd a Desert which was forty days Journey over, in the Province that lay most Eastward of the *Naimans*; and when he was arrived on the Frontiers of *Tangut*, which was also called *Cachin*, the Emperor made his Coming known to *Schidascou* by talking of the City of *Ezine*, which his Troops that were before arrived had render'd unable to hold out long against him. The sudden Reduction of this City gave leave to his Troops to repose and refresh themselves after the long March they had undergone. *Genghizcan* not being willing to do any thing rashly, or run great hazards, chose this Place for his Residence during his Stay in *Tangut*; and acted so wisely, that some of the People of the Country, gain'd by his Presents to them, served as Spies for him, and gave him an account of the Strength and Disposition of his Enemies, informing him that *Schidascou* had sent out thirty thousand Horse, in several Parties, to endeavour to surprize him. And in reality these Troops, which were composed of select Men, soon appear'd on the Frontiers of the Country of *Ezine*, and at first defeated some Parties of *Moguls* whom they met with, but soon retired on the Advice given them that the Grand Can was marching with all his Army against *Schidascou*, who had got together an Army of five hundred thousand Men, the greatest part of whom were furnished him by the Chinese of *Mangi*.

An. Dom. 1225. *Genghizcan*, tho his Forces were much inferior in number, yet never was shock'd; but flatter'd himself that his Enemies Troops were unskilful in War, and undisciplined; whereas his were, on the contrary, inured to fighting, and used to conquer, and therefore would certainly gain the Victory. He went forward therefore in search of *Schidascou*. *Zagatai* and *Caraschar Nevian* had forty thousand Men under their Command; *Hubbe* and *Suida* had thirty thousand; *Ilencou* commanded twenty thousand *Carizmeans*, who had in several Countries been on the *Moguls* side: a like number of *Indians* obey'd the Commands of *Bela*; and *Bedreddin*, who had serv'd the Grand Can against *Mehe-med*, because that Sultan had put his Uncle to death, brought thirty thousand Men from the Country of the *Getes*, and the Frontiers of *Capschac*. A Can named *Danischmende*, a Favourite of the Emperor, had under his Command thirty thousand *Carizmeans*, new-raisd Troops. The Can of the *Tugures* led the Prince's Auxiliary Troops, who had after his Example voluntarily submitted to *Genghizcan*. And all these Generals had as many Lieutenants under them, as they had ten thousands of Men. The old veteran Bands were commanded by the Prince *Ostai*, and made the Body of Reserve which attended the Emperor's Person; and in this Body was the flying Camp of Reformed Officers.

Altho all these Officers and Troops were very rich, they were all plainly drest, because the Grand Can would have them so. The Enemy, on the contrary, were drest in Cloth of Gold and Silver, and Silks brought from *China*; and the very common Soldiers had Habits much finer than the *Mogul* Officers.

*Schidascou*

*Schidascou* having learnt that *Genghizcan* was but two Days March from him, sent a hundred thousand Horse, detach'd out of all the Squadrons in his Army, to go and surprize his Van-guard. They attack'd them with much Vigour, but found them so firm, that they could not so much as put one Rank into Disorder, whatever Efforts they made. The Night coming on, caus'd the Fight to cease; and *Schidascou's* Troops retired with loss, and return'd to the main Army, which they met within a Day's Journey of the Place where they had fought. In the mean time *Genghizcan* still march'd forward; and at last the two Armies came in sight of one another.

An. Dom.  
1225.  
Heg. 622.  
Mog. The  
Dog.

*Schidascou's* Army took up a great space of Ground; but the *Moguls* were obliged to fight upon the Ice on a Lake, the Waters of which were furnish'd by a Canal from the River *Caramouran*, and were at this time frozen. A general Fight began, and the *Moguls* quickly had the Advantage. The Troops of *Tangut*, and others on the same Line in Front, were intirely routed; and all the Enemy's Army had been so at that instant, if the *Chinese* commanded by *Fadlallah*, *Mayancan*, whom *Genghizcan* had caus'd to be siezed in the *Chinese* War, and the *Turks* led by the Prince of *Furge*, had not strongly withstood the *Moguls* Fury: But these two Generals charg'd the two Wings of the Grand Can's Army with so much Bravery, that it reviv'd the Courage of their Soldiers, and they made a terrible Slaughter, killing above thirty thousand Men. This good Success became fatal to the victorious Troops, who believing the *Moguls* vanquish'd, charg'd them boldly, without keeping their Ranks; whereas the *Moguls*, who always kept close and in order,

*Genghizcan's* Battle with *Schidascou*.

P. 432.

An. Dom. suffer'd themselves with much difficulty to be  
 1225. broken. At last the resolute Resistance *Maran-*  
 Heg. 622. *can* and the Prince of *Jurge* met with in the  
 Mog. The Center astonish'd them; and the *Corps de Reserve*  
 Dog. coming up, and falling upon them all at once,  
 made the *Turks* and *Chinese* give back, and  
 betake themselves to flight. *Schidascou* him-  
 self, after having shew'd an extraordinary Bra-  
 very, was oblig'd to fly, and leave the Field  
 of Battel to the Enemy, who cut in pieces all  
 the Troops that resisted. And 'tis said, that  
 there were kill'd in this Battel three hundred  
 thousand Men, belonging to this Prince and his  
 Allies.

The *Mogul* History makes no mention how  
 many *Genghizcan* lost; but it speaks of all those  
 who signaliz'd themselves in this great Action,  
 and says, that the young Princes *Cublay* and  
*Hulacou* made appear by their Courage, that  
 they should be able one Day to equal their  
 Grandfather. After this Victory *Genghizcan*  
 marched against the *Turks* of *Jurge*, but they  
 submitted; and he was contented with their  
 Submission and their rich Presents, because he  
 design'd the Conquest of the Southern *China*,  
 and would therefore preserve his Forces for so  
 great an Enterprize. However, he imposed an  
 annual Tribute on these *Turks*, and agreed  
 with their Deputies as to the Garisons they  
 should admit into their Towns, of his Soldiers;  
 and likewise obliged them to furnish him some  
 Troops to join with his own. So he went no far-  
 ther, but past the Winter in the Western part of  
*Tangut*; where he receiv'd Letters from *Bagdat*,  
 which acquainted him with the death of the Ca-  
 liff. On this News he order'd new Levies to be  
 made: and whilst that was doing, he secured  
 himself, not only of the Countries dependent  
 on

on *Tangut*, as *Ergimul*, *Sinqui*, and *Egricaya* ; An. Dom. 1225.  
 but also of the Countries adjacent, and particu-  
 larly of the City of *Sikion*, which was distant <sup>Heg. 622.</sup>  
 from *Pequin* but fourscore Days Journey. It <sup>Mog. The</sup>  
 much imported him to have this Place, which <sup>Dog.</sup>  
 might have given him great disquiet when he  
 was enter'd into the Southern *China*.

There needed a Country of such vast extent,  
 and so fertile as *Tangut*, to subsist so numerous  
 an Army for so long a time : accordingly the  
 Army was maintain'd there without Trouble,  
 and past the Winter in encamping and de-  
 camping in the Southern parts of this Kingdom  
 towards *Turquestan*, where there was abun-  
 dance of fat Pasture Ground. They past the  
 other Seasons in the Northern Quarters of this  
 Country in the Mountains, marching always  
 without stopping in any City, both to prevent  
 their wanting Forage, as also to preserve the  
 Horses from the Flies, and other Insects of that  
 kind, of which there is great quantity in the  
 Southern Countries.

After this good Success, it seem'd that the  
*Mogul* Emperor had nothing more to desire :  
 His Empire was at Peace ; his Court appear'd  
 all Joy, and nothing was thought on but how to  
 divert him. He said himself, That he wish'd for  
 nothing more than to do good to his Subjects ;  
 and that he would wholly apply himself to ren-  
 der them happy, so soon as he had subdued the  
 rest of *China*, of which the Conquest appear'd  
 to him not difficult. But God had otherwise  
 order'd it ; and Fortune, which does not use to  
 continue Men long in the same state, in a short  
 time changed this Prince's Joy into Sorrow :  
 whilst he was diverting himself in the midst of  
 his Family, he was inform'd of the death of <sup>The Death</sup>  
*Touschican*, his eldest Son. This News, which <sup>of Toul-</sup>  
 was <sup>chieu in</sup> *Capfchac*.



An. Dom. 1226. was brought him from *Capschac*, afflicted all the Court. The Emperor shew'd at first much Constancy of Mind; but by degrees, insensibly, his Constraint gave way to his fatherly Affection, and he fell into a deep Melancholy, which from that time hinder'd him from relishing any Diversion.

*The last  
Actions of  
Gelaleddin  
at his re-  
turn from  
India.*

He even appear'd scarcely sensible of the News they brought him, of a great Victory gain'd by his Lieutenant over *Gelaleddin*. This Sultan being inform'd that the Emperor was far off, return'd from *India* into *Mercrane* with some Troops; from thence he went to *Schiraz*, afterwards to *Ispahan*, into which his Friends introduced him secretly, and there he augmented his little Army. From thence he went to *Bagdat*, and not being well received, he beat the Troops the Califf had sent against him, and retook *Tauris*. Then he march'd against the *Georgians* with thirty thousand Men, whom he employ'd, at his return to *Azerbaijana*, against a more numerous Army of the *Moguls*, who pass'd over the *Oxus* in the beginning of the Year 1226, *Hegira* 623, to go to meet him; which Army defeated his, of which Advice was given the Grand Can, as is before mentioned. The *Moguls* made themselves Masters of *Tauris* after the Sultan's Defeat; who rallying his Forces, harass'd his Enemies, and had something the better of them. He laid Siege to *Erlat*, the capital City of *Armenia*, where the Califf of *Bagdat* sent an Ambassador to him with Presents. From thence he pass'd into *Anatolia*, to oblige them to render him the same Respect they had done his Father; but he was there beaten by *Aladdin Keicobad*, a *Seljukide* Prince of the third Branch, and by other Sovereign Princes of that Country who were join'd together;



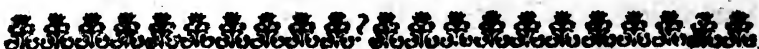
gether; who nevertheless did not pursue him after the Battel, because they were willing he should keep the *Moguls* in play; who yet at last surpriz'd him, and entirely routed and pillag'd his Camp. He fled to *Mahan* on the Confines of *Azerbijana*, where he lived a whole Winter without being known: But being at last discover'd, he retired into *Curdistán*, where he was kill'd four Years after *Genghizcan's* Death, by a Native of that Country, in the House of one of his Friends, where he had taken Refuge.

So soon as the Spring of the Year 1226 was come, and that the Emperor's Troops were arrived in the Place he had appointed them to meet, to enter into *China*, and march against the People of *Maugi*; there arrived an Officer from *Schidascon*, whom this Prince sent to the Grand Can, to intreat him to forget what was past, and to accept of his Service. *Schidascon* was resolv'd to make this Step, because he fear'd lest the *Moguls* should carry his Fort of *Arbaca*, to which he was retired after his defeat. Fearing this, and hoping to better his Condition by submitting, he condescended, notwithstanding the Ambition and Hatred that continually animated him against them. His Envoy was well receiv'd at *Genghizcan's* Court, who, in an Audience he gave him, told him, ' You may assure your Master, that I will ' no more think of what is past betwixt him ' and me; and that I will grant him my ' Friendship.

Soon after the Emperor fell sick, and his Physicians attributed his Illness to the badness of the Air of the marshy Countries where he had a long time resided, and to the Grief the death of his Son *Touschi* had occasion'd him. His Sickness having seiz'd him near to a Forest  
in

An. Dom.  
1226.  
Heg. 623.  
Mog. The  
Hog.

An. Dom. 1226. in the Road to *China*, the Generals of the Army were obliged to suspend the March of the Troops, and to take new measures for their Subsistence. All the Court was encamped near the Forest. The Camp, composed of a prodigious quantity of Tents and moving Houses, resembled a great City. The Quarter where the Grand Can was lodged, was farther off than usual, and the Chamber where this Prince lay was out of the hearing of the Noise and Hurry of the Court. But all these Precautions were in vain, he recover'd not his Health : On the contrary, whatever Care the Physicians and Astrologers took, the Disease daily increased upon him. At last, the Emperor, who never flatter'd himself in Matters of Importance, judging by the Pains he felt that his Life was in danger, resolved to dispose of his Dominions, and name a Successor.



#### C H A P. XIV.

*The Advancement of Octai Can to the great Empire of Asia. The Death of Genghizcan.*

THE Grand Can finding himself extreme ill, caused his Sons and their Children to come together into his Presence : The other Princes of the Blood also came, according to his Orders. He set himself upright, and notwithstanding the Pains that racked him, he put on, as much as possibly he could, that majestic Look which had always to that moment both

both awed and gain'd respect even from his Children and the Sovereigns of the East. He told them that he found his Spirits sunk, and that he must of necessity dispose himself for Death: 'I leave you, added he, the greatest Empire in the World. You are the peaceable Possessors of it; but if you will preserve it, be always united: for if Discord steals in amongst you, be assured that you will be all ruined.'

An. Dom.  
1226.  
Heg. 623.  
Mog. Tho  
Hog.

It is even said, that the better to convince them that their Safety depended on their Union, he gave them a Bundle of Arrows which he had caused to be brought to him, and bid them break them all together; which they not being able to do, he caused the Bundle to be untied; and having made them break the Arrows separately, which they did with ease, he took this Occasion to represent to them the Effects of Union and Discord amongst Princes; and said thus, to conclude, 'Be then but as one Tongue and one Soul, and you shall be secured from the Effects of all Curses; but if you do not observe the Laws I have established, but walk in the Paths of Dissension, your Subjects, that is to say, your Enemies, shall in short time become Masters of your Empire.'

After having finished these Words, he asked of those who stood by, whether they were not of opinion he should make choice of a Prince who was capable to govern so many Kingdoms after him. Then his Sons and Grandsons fell on their knees, and said, 'You are our Father, and our Emperor, and we are your Slaves; 'tis for us to bow down our Heads when you honour us with your Commands, and to execute them.' Then they rising from the Ground, he named Prince *Octai* for his Successor, and

An. Dom. 1226. and declared him the Can of Cans, by the Title of *Caan*, which he gave him, and which his Successors have kept. They all bowed the knee a second time, and cried, 'What the great *Genghizcan* ordains is just, we will all obey him; and if he pleases to command us even to kiss the Rod with which we have merited to be chastised, we will do it without disputing.'

The Emperor gave to *Zagatai*, *Transoxiana* and several other Countries, of which he would have a particular Agreement made in Writing; and this Country from this time took the Name of his Sovereign, and was called *Oulous-Tchagatai*, that is to say, the Country of *Zagatai*. He commanded *Caraschar* Nevian, in whom he had an entire Confidence, to accompany this Prince into *Transoxiana*, and to pursue *Gelaleddin* if this Sultan ventured to set foot in it. He made at this time some Laws to prevent the Differences that might arise between *Zagatai* and the rest of his Heirs, and would have them put in writing, that they might remain in full force, to be put in execution in case of need. The last Order he gave was concerning *Schidascou*, whom he could not pardon his Revolting, notwithstanding what he had said to his Envoy. And to the end that this Prince might be no Gainer by his Death, if he got knowledge of it before his Arrival, he forbid it should be published till such time as *Schidascou*, who was hourly expected in the Camp, was arrived; and commanded that they should then secure him, and treat him according to the utmost Rigour of the Laws. Some few days after this he expired, at the same time that those about him reported in the Camp that he was much better than usual, and that they should

should quickly see him at the Head of the Army. An. Dom. 1226.

The Death of this Prince happen'd a Year or thereabouts after the Coronation of St. Lewis King of *France*, that is to say, towards the end of the Year 1226. *Heg. 623.* after he had reigned twenty five Years, he being then in the seventy third Year of his Age. Heg. 623.  
Mog. The  
Hog.

It was no difficult matter to conceal *Genghizcan's* Death, because amongst these People they knew little of what pass in the Apartments of a great Person who was sick, and who generally would not be seen by any but those who waited on him in his Illness. It must also be observed, that when any one was sick, they put some Signal on the top of his House, to give notice that none should visit him; and those who were Commanders, or Persons of Distinction, had Centinels placed a good way from their Lodgings, to hinder any from approaching the House, but those who were sent for.

*Schidascon* arrived eight days after *Genghizcan's* Death in the Camp, which he found in a great deal of Joy on account of the feigned Recovery of their Emperor, whose Orders concerning him were exactly executed. They seized on the unfortunate *Schidascon*, on his Children and some Lords who accompanied him, and put them all to death; and by this bloody Execution, *Tangut* and the Provinces dependent remain'd annexed to the Empire of the *Moguls*.

After this the Death of the Grand Can was published. There was then nothing to be heard in every Place but Shrieks. All the Royal Family were drowned in Tears, the Officers of the Court in a general Consternation,

An. Dom. 1225. the Soldiers overwhelmed with Grief; and all the Officers made the Air eccho with their Lamentations. When all things for the Funeral Mog. The Pomp were got ready, and the Princes, Generals of the Army, and other martial Officers, were come together, the Drums beat, the Trumpets, Kettledrums, and other warlike Instruments, proclaimed the Funeral on all sides. Then they brought forth the Grand Can's Body with the utmost Respect and Magnificence, and carried it to the Place he had chosen for his Body to be inter'd in. It was under a Tree of singular Beauty, where in his return from the Chace some days before he fell sick, he had rested himself with much Satisfaction. They buried him there with all the pompous Ceremonies of the *Mogul* Religion, and afterwards erected a most noble Monument in this Place upon his Grave.

There is no likelihood that the barbarous Custom, which has since been practised amongst the *Tartars* and *Moguls*, to kill those they meet in the way, when they are carrying to the Grave the Body of a Grand Can, was at this time observed; for the Historians mention no such thing, and besides, this Custom is not countenanced by any Law. Yet it is certain they exercised this Cruelty at the Funerals of the Emperors who have succeeded *Genghizcan*. The Gentlemen who accompany the Funeral Pomp, persuaded that the Men they kill are predestinated to die then, put to death those they meet in the way, and even cut the Throats of the finest Horses.

The People who came to visit the Tomb, planted other Trees round it, which so artfully cover'd it, and in such beautiful Order, as render'd it in time one of the finest Monuments

ments in the World. So great a Mourning and Loss could not continue long a Secret, or be confined to *Tangut* alone. It was spread all over the Empire. The Court was filled with Cans and great Lords, either Tributaries or Friends who came in Person to comfort the afflicted Princes; and this great Resort of Sovereigns lasted at least six Months.

An. Dom.  
1226.  
Heg. 623.  
Mog. The  
Heg.

All address'd themselves to *Ootai*, as the Emperor destin'd to succeed. But tho this Prince had the Power to act with full Authority, he would do nothing without consulting those whom the Grand Can used to advise with in his Councils; nay, he even protested he would not act as their Sovereign till the Diet ordained by the Law had been held, and they had examined whether he was capable of reigning. Couriers had been already dispatched to all Parts of the Empire, to summon this Assembly; and it was not doubted but all those who had a right to assist at it would hasten to *Caracorom*, where it was summon'd to meet.

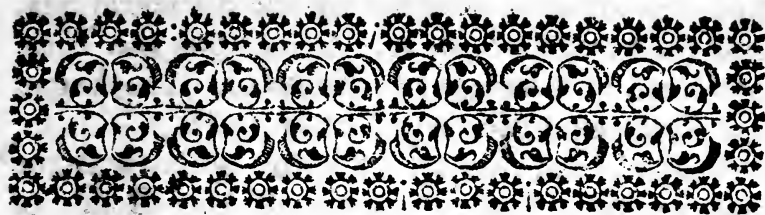
It seem'd at this time that in this great Empire there was an Inter-regnum. Yet the publick Affairs did not suffer. *Zagatai*, who was the Guardian and Expounder of the Laws, made them be observed with great Exactness. They were held in greater Veneration than ever, because the Memory of the Legislator was still fresh in their Minds. And in truth, how could the People chuse but have a great Veneration for a Prince who had render'd them the most formidable and respected People in the World? A Prince who had, besides, all the Virtues requisite in great Conquerors. He had a Genius fit for the forming great Enterprizes, a consummate Wisdom, and Prudence to carry them on, a natural Eloquence of Speech to persuade,



An. Dom. 1226. a Patience proof against all Difficulties, and  
 Heg. 623. able to surmount all Obstacles; an admirable  
 Mog. The Temperance, a great Understanding, with a  
 Hog. penetrating Judgment, which made him always  
 chuse the best of whatever was proposed in an  
 Instant: yet it must be confess'd that he was  
 cruel and bloody, and treated his Enemies with  
 too much Rigour. *Ostai Caan* pushed his Con-  
 quests much further into *China*; and his other  
 Successors in succeeding Ages, seeing almost all  
*Asia* subjected to their Laws, carried their vic-  
 torious Arms into *Europe*, even into some of  
 our neighbouring Princes Dominions.

*The End of the History of Genghizcan.*





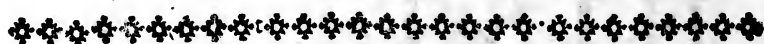
A N  
 A B R I D G M E N T  
 O F T H E  
 H I S T O R Y  
 O F  
 G E N G H I Z C A N ' s *Successors.*

**A**FTER the Death of *Genghizcan*, his Dominions remained under the Government of his Children in the manner he had divided them in his Life-time. *Capschac* remain'd to Prince *Batou*, the eldest Son of *Touschi*. *Zagatai* had for his Share *Transoxiana*, called likewise *Mauwaralnahar*, and by the Europeans *Zagatai*, or the Country of the *Uzbecks*, and *Turquestan*. *Tuli* had *Corassana*, *Persia*, and *India*. All the rest was *Oktai's* Share, that is to say, the great Hord called *Ourdoubalec* and *Oloughyurt*, where *Genghizcan* usually resided, the Country of the *Moguls*, the Northern *China* called *Catay* or *Cathay*,

C c

thay, which had *Pequin* for its Capital; and in fine, the other Countries by the Oriental Sea, and the Straits of *Anian*. *Ostai* took the Title of *Caan*, which signifies Emperor. He began his Reign in 1228. and died in 1241.

It now concerns us to know what was the Fate of these four Princes, and the Order of their Successors down to *Tamerlain*, who having vanquished them all, left them only the Titles of Cans and Emperors of the *Moguls*; and to this present time the Descendants of *Genghizcan* are still preserved in the Cans of the *Lesser Tartary*, or *Crim*, in a direct Line, and in the Branch of the *Uzbek* Cans who reign in *Transoxiana*.



*The History of Touschi, Genghizcan's  
eldest Son.*

**T**OUSCHI, whom some call *Dgoudgy*, and other *Giougy*, was a great Prince. His Race subsists at this day in the *Lesser Tartary*, notwithstanding the Invasions of the *Muscovites* into *Great Tartary*, since the *Tartars* acknowledged *Selim Keray* for their lawful Sovereign. *Touschi* in the *Tartar* Language signifies a welcome Guest. The *Merkites* having one day found a favourable opportunity to plunder *Genghizcan's* Camp, carried away his Wife who was big with Child, and brought her to *Ounghcan* her Father, who sent her back to him. She was brought to bed of a Prince on the Road, who was named *Touschi* because of this Adventure. This Prince grew very great, and much signalized himself by his brave Actions. He accompanied his Father in the  
Ca-

*Carizmean* War, and took himself the City of *Jund*, situate on the Banks of the River *Jaxartes*. *Genghizcan* was so pleased with his Conduct, that he soon after gave him the Sovereignty of the Empire of *Capschac*, the Country of the *Getes*, and *Turquestan*. *Touschi* settled himself in *Capschac*, and died six Months before his Father, in the same Year 1226. Fifty eight Princes of his Race in a direct Line have reigned after him, and sat on the Throne of *Capschac*.

His Son *Batou-Can*, his first Successor, conquer'd the *Alani*, the *Assites*, the *Russians* or *Muscovites*, the *Bulgares*, and several other Nations. He even cross'd thro *Russia*, and pillaged and ravaged *Poland*, *Moravia*, *Dalmatia*, and marched into *Hungary* to go and besiege *Constantinople*; but Death came and interrupted his great Designs in the Year 1256. *Batou* did several other considerable Exploits; and it is reported that he was the most liberal and generous Prince in the World.

After the Death of *Batou-Can*, *Bereke-Can* his Brother succeeded him, and became a *Mahometan*. He had a bloody War with *Hulacou*, Prince *Tuli's* Son. After which, desirous to execute some part of *Batou's* Designs, he went as far as *Constantinople*, and ravaged all the Country. In fine, having reigned ten Years, he died in 1266.

After him the Empire of *Capschac* was possess'd by *Mancoutem* or *Mongatmur*, the Son of *Dogan* the Son of *Batou*; and this *Mancoutem*

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\* *Capschac* is situate on the North side of the *Caspian Sea*, where *Astracan* is, and reaches as far as *Siberia* and the frozen Sea, where *Archangel* is.

was surnamed *Kilk*, which was the Name of *Genghizcan's* Great Great-Grandfather.

*Cazaz*, the Son of *Tazaz*, called also *Toudehencay*, the Son of *Dogan*, was the fifth King of *Capschac*.

The 6th was named *Tocta* or *Belgaba*, the Son of *Mancoutem Kilk*.

The 7th, *Ertec*, the Son of *Toul*, the Son of *Kilk*; and to him is attributed the first Original of the *Tartar* Tribe of *Rous Ertec*.

The 8th, *Janibec*, the Son of *Ertec*. This *Janibec* being informed that *Aschraf*, the Son of *Timurtach*, the Son of *Tchouban*, who had been before Vizier to Sultan *Abousade*, had usurped the Kingdom of *Azerbijana* or the *Medes*, from the Princes the Children of the Emperor *Abou-saydean*, the King of *Persia* and the *Medes*, who were the Descendants of *Hulacou-Can*, *Genghizcan's* Grandson, he marched against this Usurper, past the Straits of *Derbende*, and arrived at *Tauris*, which he took. He afterwards vanquished *Melik Aschraf*, seized of his Treasures, and made himself Master of the Country; and after having left in *Tauris* Prince *Birdi Bey* his Son, he returned to *Capschac*, where he died in 1349.

The 9th, *Birdi Bey*, the Son of *Janibec*, who left *Tauris* as soon as he heard of his Father's Death, and came to *Capschac*.

The 10th, *Kildy Bec*, another of *Janibec's* Sons.

The 11th, *Norouz*, who fraudulently made himself pass for the Son of *Janibec*.

The 12th, *Tcherkes Can*, who was likewise set up for a Son of *Janibec*; such were the Conjunctions of that time.

The 13th, *Khedercan*.

The 14th, *Mazoud Can*, Son of *Khedercan*.

The 15th, *Bazartchican*.

The

The 16th, *Tocay*, the Son of *Schahycan*.

The 17th, *Tocluc Timur Can*, the Son of *Tocay's* Brother.

The 18th, *Mourad Coja Can*, *Tocluc Timur's* Brother.

The 19th, *Coutlic Coja Can*, *Tocay's* Brother.

The 20th, *Ourouscan*, who had for his Children *Tocsta Caya*, *Cotlucbouga* who was kill'd by *Tocatmichcan*, and *Timur Melic*. He died in 1376.

The 21st, *Tocsta Caya*, the eldest Son of *Ourouscan*. He also died in 1376.

The 22d, *Timur Melic Aglen*, the Son of *Ourouscan*, who fought against *Tamerlain*, and was wounded in the Fight.

The 23d, *Tocatmichcan Aglen*, who after having been assisted by *Tamerlain* against *Ourouscan*, *Tocsta Caya*, and *Timur Melic*, and establish'd in the Throne by his Assistance, made war upon his Benefactor in 1376. and was vanquish'd by the same Prince *Tamerlain* in 1388, 1391, and 1395.

The 24th, *Timur Cotluc Aglen*, the Son of *Timur Melic*, who had also served *Tamerlain* in 1388, and in 1390, against *Tocatmichcan*; as likewise in 1391, and in 1395.

The 25th, was *Schady Bec*, notwithstanding the Installation of *Coiryuchac Aglen* by *Tamerlain*, in the Month of April 1395.

The 26th, *Poulad*, the Son of *Schady Bec*, altho *Tamerlain* did not acknowledge him for Can.

The 27th, *Timur*, the Son of *Timur Cotluc*, altho not acknowledged by *Tamerlain*, who had install'd and acknowledged *Idecoucan*.

The 28th, *Gelaleddin*, Son of *Tocatmich Can*.

The 29th, *Kerim Birdi*, also the Son of *Tocatmich*.

The 30th, *Kepeccan*, the Son of *Tocatmich*.

The 31st, *Bahbira*, another Son of *Tocatmich*.

The 32d, *Cadir Birdycan*, another Son of *Tocatmisch*. He marched against *Idecou*, who was install'd by *Tamerlain*, and was kill'd in the Fight.

The 33d, *Idecou*.

The 34th, *Sidi Ahmed*.

The 35th, *Dervisch*, the Son of *Alchycan*.

The 36th, *Koutchuk Mehemed Can*, the Son of *Tocatmisch*

The 37th, *Dolet Birdy Can*, the Son of *Tasch Timur*.

The 38th, *Barrac Can*, the Son of *Cabargic*.

The 39th, *Cayaseddin Schadi Bec*.

The 40th, *Mehemed*, the Son of *Timurcan*.

The 41st, *Hadgy Keray Can*, Son of *Mehemed Can*, who died in 1475, and left twelve Sons. This great number of Princes was the Cause that the Empire of *Capschac* fell into Confusion, so that three Sons were seen to reign as Cans at one time; which occasioned a War that ruined several Provinces, of which the *Muscovites* got possession. The great Empire of *Capschac* had been infallibly ruined, if Sultan *Mahomet*, the second Conqueror of *Constantinople*, touched with the Misfortunes of these Princes, had not taken care to succour them. For this purpose he sent *Ghedic Ahmed Pacha*, who took the City of *Cassa* from the Europeans, and afterwards that of *Mancoup*, out of which he carried away all the Inhabitants Prisoners. Prince *Mengbeli Keray*, Son of *Hadgy Keray*, was found amongst them, and lost his Liberty. He had been Can for some days, but having been vanquished by his Brothers, he had taken refuge at *Mancoup*, which was then in the Christians Hands, and waited an Opportunity to remount the Throne. But he was not long a Prisoner; *Mahomet II.* soon re-placed him in it.



it. Thus *Mengheli Keray* was the 42d King of *Capschac*.

The 43d, *Mehemed Keraycan*, the Son of *Mengheli*.

The 44th, *Gazykeraycan* the Son of *Mehemed*, who was depos'd after six Months Reign.

The 45th, *Saadet Keray Can*, who gave his Brother *Sahibkeray* in Hostage to Sultan *Selim* the Ottoman Emperor. From this time the *Turks* gave one thousand and fifty Aspers per Day, as a Pension to the Cans of *Crim Tartary*, and other Pensions to the Lords of this Can's Court, as may be seen in the Book *Kunhalakhbar*.

The 46th, *Islam Keray Can*, the Son of *Mehemed Keray*. In his Reign the Kingdom was divided into two Factions; the one were obedient to *Saadet Keray Can*, and the other to *Islam Keray Can*; so that in 1517 the two Parties came to Blows on the Banks of the *Beristhenes*, and those on *Islam Keray's* Side had the better. *Saadet Keray* was obliged to save himself by flying to *Constantinople*, where the *Turkish* Emperor gave him a Pension.

The 47th, *Sahibkeray*, who caused *Islam Keray* to be kill'd, and was himself, after having reign'd a long time, depos'd by Sultan *Soliman II.* and sent to *Rhodes*, to be imprison'd there. The *Muscovites* took from him the City of *Cazan* on the 9th of July, 1552, a Place situate in *Capschac*, to the Northward of *Astracan*, on the River *Volga*.

The 48th, *Dolet Keray Can*, the Son of Sultan *Mobarec*, the Son of *Mengheli Keray Can*, who died in 1577.

The 49th, *Mehemed Keray Can*, who was depos'd for having disobey'd the Grand Seignior.

The 50th, *Iflam Keray Can*, taken out of Prison again from *Rhodes*. He dy'd in 1588.

The 51st, *Gazy Keray Can*. He was a learned Prince, an excellent Poet, and an able Musician. The Grand Seignior increas'd his Pension to a hundred Livres a Day, because this Prince had done great Services to the *Ottoman* Empire in the War with *Persia*, where he shew'd, that he was endow'd with all the Qualifications requisite in a great Officer. Yet he was depos'd for some time, but afterwards re-established, and dy'd in 1607.

The 52d, *Fatehkeray Can*, who was almost immediately deposed.

The 53d, *Selamet Keray Can*, the Son of *Dolet Keray Can*. He dy'd in 1610.

The 54th, *Janibec Keray Can*, who went into *Persia* in 1617, by Order of the *Porte*. He went to besiege *Cassa* at the Head of 40000 *Tartars*. He was nevertheless depos'd in 1621, and afterwards re-establish'd in 1627.

The 55th, *Mehemed Keray Can*, kill'd in 1627.

The 56th, *Anayet Keray Can*, the Son of *Gazy Keray Can*, depos'd in 1637; and afterwards put to death at *Constantinople* in the same Year.

The 57th, *Behader Keray Can*, the Son of *Selamet Keray Can*. He dy'd in 1641.

The 58th, *Mehemed Keray Can*, the Son of *Selamet Keray Can*; who was depos'd in 1644, and restor'd again; and a second time depos'd in 1664.

The 59th, *Iflam Keray Can*, the Son of *Selamet Keray Can*, who dy'd in 1653, after having made War with *Poland* during the space of fourteen Years.

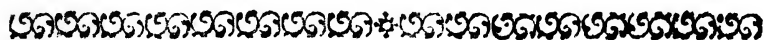
The 60th, *Adelkeray Can*, the Son of *Tchouban Keray Can*. He was depos'd in 1671, and sent back Prisoner to *Rhodes*, from whence he had been taken.

The

The 61st, *Selim Keray Can*, who reign'd in 1673.

The 62d, *Dolet Keray Can*, the Son of *Selim Keray Can*. He was depos'd, and sent away to *Rhodes*, and afterwards to *Chio*. This was a Prince who was much beloved by his Subjects, and was accounted a great General.

The 63d, *Kaplan Keray Can*, who was depos'd in 1708. He had gone into *Circassia* to reduce some Rebels; but being beaten and put to flight, the Grand Seignior depos'd him, and establish'd in his Place *Dolet Keray Can*, the Son of *Selim Keray Can*.



*The Branch of the Uzbek Cans, Kings of Transoxiana, descended from the same Touschi Can, the Son of Genghizcan.*

**U**ZBEC Can King of *Capschac*, descended from *Touschi*, was stript by *Tamerlain*, both he and his Successors, of the Province of *Transoxiana*. He had a Son named *Gehan Bec*, of whom descended *Cheybec Can*, the Founder of that Dynasty, named *Dolet Uzbekyan*.

*Cheybec Can* was the Son of *Sultan Berrac*, Son of *Abulkayr Can*. He retook *Transoxiana* from *Tamerlain's* Children in 1498, after the death of *Sultan Mirza Huseyn*, *Tamerlain's* Grandson. After which he enter'd *Corassana* in the Year of Grace 1507, from whence he drove out *Badyaz-zaman*; but he was himself at last defeated and kill'd, by *Chac Ismael Sefevi*, near the City of *Merou*, in the Year 1510.

The 2d was *Couchican*, who dy'd in 1529.

The 3d, *Aboufayd* Son of *Couchangi*, who dy'd in 1532.

The

The 4th, *Oubaydallah Can*, Cousin of *Cheybec*, who dy'd in 1539.

The 5th, *Abdallah Can*, who dy'd in 1540.

The 6th, *Abdallatif Can*, who reign'd in 1541.

All these Princes, and their Successors, have always been, and are still at this Day, at war with the Kings of *Persia*, of the Race of *Chac Ismael Sefewi*, Descendents of *Chec Sefy*. We do not know the Names of those who have reign'd since *Abdallatif Can*: We only know that he had for his Successor *Berrac Can* of *Samarcand*, and *Seid Burhan Can* of *Bocara* in 1556, as may be seen in *Mirfidy Aly's Voyage*, Sultan *Soliman's* Envoy.

The Successors of these Princes still reign in *Transoxiana*, but each has his particular Dominions; one is Can of *Bocara*, another of *Samarcand*, another of *Balc*, &c.



### *The History of Zagatai Can, Genghizcan's second Son.*

**Z**AGATAI Can was a most accomplish'd Prince, and excell'd his Brothers. He was also more equitable, and more exactly observ'd the Laws made by his Father. He had for his part *Transoxiana*, the Country of the *Yugures*, the great City of *Caschgar* near *Tebet*, the Kingdom of *Bedaschan*, and the City of *Balc*, which several learned Men affirm to be the antient *Bactria*. He govern'd all these Countries with the Assistance of Prince *Caraschar Nevian*, whom *Genghizcan* had given him for his Visier, and who was *Tamerlain's* Ancestor in the fifth Degree. This *Caraschar* was

was the Son of *Sugougen*, *Genghizcan's* Kinsman.

*Zagatai*, after the death of his Father, chose the City of *Bechbalec* for his Abode. He was, however, almost always with his Brother *Oc-tai*, who loved and respected him as his Master, altho he was but his younger Brother. After him one and thirty Princes, his Children and Nephews, reign'd in this Country, which was some time after call'd by his Name *Zagatai*.

His first Successor was *Bisoumencay Can*.

The 2d, *Cara Hulacou*, the Son of *Metouca* ; some call him *Menouca* the Son of *Zagatai*. He mounted the Throne after the death of his Brother *Bisoumencay*, by the Assistance of *Caraschar*, who dy'd during his Reign, in the Year 1254.

The 3d, the Queen *Argana Catun*, Daughter of *Noureltchy Gourcan*.

The 4th, *Nalygon* the Son of *Baydar*, Son of *Zagatai*.

The 5th, *Mobarek Scha* the Son of *Cara Hulacou*, *Zagatai's* Grandson.

The 6th, *Berrac Can*, the Son of *Bissoun*, or *Bayfourtoua*, the Son of *Menouca*. He had a War with *Abaca* the Son of *Hulacou*, his Cousin, and against *Conblay Caan*. He dy'd in 1260.

The 7th, *Nikepey Can*, the Son of *Saryan*, the Son of *Zagatai*.

The 8th, *Bouca Timur*.

The 9th, *Dava Can*, the Son of *Berrac Can*. He was accounted a very just King.

The 10th, *Kevendgikcan*.

The 11th, *Baligou*.

The 12th, *Abisouca*, the Son of *Dava Can*.

The 13th, *Kepec Can*.

The 14th, *Eltchikeday Can*, the Son of *Dava Can*.

The 15th, *Davaimur*.

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The 16th, *Turmechirin* Can, who dy'd in 1336, much fear'd of his Neighbours.

The 17th, *Dginkechy*.

The 18th, *Bisoun Timur* Can, the Son of *Abouken*.

The 19th, *Aly Sultan*, of the Race of *Oftai* Can.

The 20th, *Mehemed* Can, the Son of *Poulad*, the Son of *Keuendgik*.

The 21st, *Cazan* Sultan Can, the Son of *Isfour Aglen*.

The 22d, *Daneshmendge* Can, of the Race of *Oftai* Can.

The 23d, *Beyan Couly Aglen*, the Son of *Sorgadou*, the Son of *Dava* Can.

The 24th, *Timurchah Aglen*, the Son of *Bisoun Timur* Can, the Son of *Abouken*. The great Lords in his Reign usurped the Authority, because he was a very weak Prince in his Understanding.

The 25th, *Togaltimur* the Son of *Aymelcoja*, the Son of *Dava* Can. He a little re-settled the Affairs of the State, and obliged several Lords to obey him. He dy'd in 1372.

The 26th, *Elias Coja* Can. He return'd to *Transoxiana* at the Head of a numerous Army of *Getes*, and gave Battel to *Tamerlain*, who was join'd with *Mir Hussein*.

The 26th, *Adel* Sultan.

The 28th, *Caboulchah Aglen*, the Son of *Dourgy*, the Son of *Eltchykeday* Can, the Son of *Dava* Can, who was install'd in 1373.

The 29th, *Syorgatmich Aglen*, the Son of *Danischmend* Can; to whom *Tamerlain* gave the empty Title of Can, without leaving him the least part of the Power.

The 30th, Sultan *Mahmoud* Can, the Son of *Syorgatmich*. *Tamerlain* caused his Name to be written

written on the top of his Orders, to make the People believe that he observ'd *Genghizcan's* Laws.

The 31st, *Toumen Corluc Aglen*, also crown'd by *Tamerlain* in 1390.

*Tamerlain* dying, and his Successors not observing any longer the Law which ordain'd the Establishment of Cans in the Family of *Zagatai*, *Genghizcan's* Son, there is no more mention made but of the Successors of *Tamerlain*.

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*The History of Ootai Caan, Third Son of Genghizcan, and his Successor.*

**O**OTAI began to reign in 1226. He generally resided in *Oloughyurt*, a City but a little way distant from *Caracorom*. He was just and liberal. He sent an Army in pursuit of Sultan *Gelaleddin*.

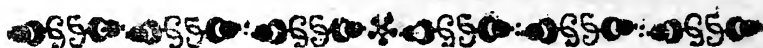
They reckon nineteen Successors of *Ootai's* Race in the Empire of *Oloughyurt*; but these Successors were some of them the Children of this Prince, and some the Children of *Tulican* his Brother. He sent *Argounaga* in 1235, into *Corassana* as Governour; and having heard of the Destruction of *Herat*, which was the Capital, he caused this City to be rebuilt by an Emir named *Azzeddin Moccadem Heraouy*, surnamed *Jamebas*, whom he sent thither for that purpose, who also caused the Lands in this Country to be again sow'd and manur'd in 1238. In fine, *Ootai Caan*, after having reigned thirteen Years with as much Gentleness as Justice, died much regretted of his People, in 1241.

Prince *Keyouc Can*, his Son, whose Mother was the celebrated *Tourakina Catun*, was his  
Suc-



Successor, and assembled a general Diet in his Father's Camp. He mounted the Throne with the universal consent of the People, at *Olonghyurt*, in the Year 1245. But he did not long enjoy the Empire, for he died in the Year 1246.

Historians make no mention of the Princes the Children of *Keyouc Can*, nor of *Ostai's* other Children. They must doubtless have been too young to support the Grandure of the Imperial Throne; because *Batou*, the Son of *Touschi* King of *Capschac*, used all his Endeavours, after the Death of this Prince *Keyouc Can*, to make them receive a Prince of the Race of *Tuli* for their Emperor: And at last he effected his Desire; for *Mangou Can*, the Son of *Tulican*, succeeded: and since that time no Prince of *Ostai's* Posterity has ascended the Throne.



*The History of Tuli-Can, Genghizcan's fourth Son.*

**P**RINCE *Tuli* had extremely distinguished himself by his Valour during *Genghizcan* his Father's Life-time, who gave him the honourable Title of *Oluc Nevian*, that is to say, Great Prince; and he was indeed a very great General. He had the Management of all the Money to pay the Army, as also of the great Hord or Royal Camp; and he was, besides that, great Steward of the Emperor's Household.

After the Death of his Father, he possessed the same Posts under *Ostai Can* his Brother, at *Olonghyurt*; and therefore was content to put Governours in *Corassana*, *Persia*, and in other Coun-

Countries which were left him by his Father the Emperor. But this great Prince did not live long; for he died in 1229. three Years after *Genghizcan*.

He left eight Sons, four of whom resembled their Father in Courage: The four others are not mention'd. The eldest of these Princes was called *Mangou Can*, the second *Hulacou Can*, the third *Coublay Can*, and the fourth *Articbouga*. When Prince *Mangou Can* was by the Interest of *Batou Can* advanced to the Empire after the Death of *Keyouc Can*, he did not renounce the Kingdoms left him by his Father *Tuli*, but united them to the rest of his Empire in 1250, and sent *Hulacou Can* his Brother into *Corassana* and *Persia* in quality of Governour. *Mangou Can* reigned seven Years with all the Justice and Conduct that could be expected from one of the greatest Princes in the World. He died in 1257.

After *Mangou Can*, the Kingdom was possess'd by *Coublay*, who had no sooner learnt the News of the Death of *Mangou* than he return'd from *China*, where he was at that time engaged in War, and sat in the Throne of *Oloughyurt*; but *Articbouga*, the youngest of the four Brothers, opposed *Coublay's* Advancement to the Empire, and set up his Standard at the Head of a great Army. These two Princes fought several Battels; and in the last, which was a very bloody one, *Articbouga* being vanquish'd, came and threw himself at his Brother's Feet, who only made him some Reproaches at first, but afterwards shut him up between four Walls cover'd with Thorns of the Tree *Adragant*, where he order'd that a strict Guard should be set over him to his dying Day, which happen'd a Year after. Thus *Coublay Can* remained the

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peaceable Possessor of the Empire. He reign'd twenty five Years, in which he went on several great Expeditions both into *China* and other Places. In 1265 he was informed of the Death of his Brother *Hulacou*, who was at that time in *Persia*; and he immediately took care to instal *Abaca Can*, the Son of *Hulacou*, in the Throne of *Persia*, *Corassana*, and *India*: He also gave him several other Countries of great Extent, which had been newly conquer'd by *Hulacou Can*. The Actions of *Coublay*, both in *China* and elsewhere, are too many to be related in this Abridgment. There are several entire Books of his Life and Exploits. He died in 1294.

*Coublay* had for his Successor his Grandson *Timur Can*, surnamed *Olagiatou*, the Son of *Hakim* or *Dgetekem*, who reign'd twelve Years, and died in 1306.

After him the Empire pass'd to *Couchilay Can*, the Son of *Dgenesec*, Son of *Termebilay*, Son of *Dgeketem*, Son of *Coublay*.

The 5th Successor of *Tuli* was *Togyay*, the Son of *Couchilay*.

The 6th, *Tayzy Can*, the Son of *Noulik*, surnamed *Bilectou*.

The 7th, *Anouchirouan*, the Son of *Dara*, the Cousin of *Tayzy*. This Emperor was a Man of excellent Morals; but he gave too much Power to the Governours of Provinces, who acted as Sovereigns, and caused many Troubles in the Empire.

The 8th, *Tocatmir*, the Son of *Timur Can*.

The 9th, *Bisourdar*.

The 10th, *Ayke*, the Son of *Bisourdar*.

The 11th, *Ilenc Can*.

The 12th, *Keytmour*.

The 13th, *Arkitmur*.

The 14th, *Elchey Timur Can*, who went to *Tamerlain*, and lived in his Court till the Death of this Prince ; after which he returned to *O-loughyurt*, where he ascended the Throne in 1405.

The 15th, *Waltay Can*, who descended in a direct Line from Prince *Articbouga*, the fourth Son of *Tulican*.

The 16th, *Orday*, the Son of *Orday*, the Son of *Melic Timur*.

The 17th and last, *Aday*, the Son of *Arkitmur*. These two last Cans lived so obscurely, that they are looked on as their Great Ancestor *Articbouga*, from whom they descended, and who never was number'd amongst the Cans.

From this time there is no more Talk at *O-loughyurt* of the Princes descended from *Genghizcan*, but only of those who descended from *Coublay*, and who remained Kings of *China*, of whom there is mention made. The Princes of the Posterity of *Hulacou Can*, Kings of *Persia* and *India*, have also made some noise. These push'd their Conquests as far as the Straits of *Anyan*, the farthest Parts of the East, as will be shew'd in the History of *Hulacou Can*, *Tuli's* Son.



*The History of Hulacou Can, the second Son of Tuli, and of his Posterity.*

**W**HEN *Mangoucan*<sup>1</sup>, the eldest Son of Prince *Tuli*, was raised to the Empire of *O-loughyurt*, after the Death of *Keyouc Can*,

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<sup>1</sup> It must be read *Mangou Caan*, and observed that those who have succeeded *Offai* had, like him, the Title of *Caan*, that is to say, *Can of Cans*.

the Son of *Oktai*, he sent Prince *Hulacou* his Brother into *Persia*, to reign in his stead, in quality of his Viceroy, reserving only to himself the Sovereign Right and Title of King. *Hulacou* being come to his Government in 1250, received the Petitions presented him against the *Abasside* Califf *Mustasim Billah*. On these Complaints, and particularly those made by the great Astrologer *Nasreddin Tousti*, who, being displeased with this Califf, was retired into *Persia*, he took up a Resolution to make War upon *Chaldea*, to punish *Mustasim Billah* for the Ills he had occasion'd. For this reason he sent to ask the Assistance of *Mangou Can*; and when he had received some Forces from him, he marched towards the Western Countries at the Head of three hundred thousand *Tartars*, and arrived before *Bagdat*, of which he form'd the Siege: and having soon render'd himself Master of this City, he put to death *Mustasim Billah*, the last of the *Abasside* Califfs, and entirely destroy'd their Race, in 1258.

After this Expedition, he went into *Syria*, and took all its Cities. Then he pass'd into *Anatolia*, which he conquer'd, and gave the Government of it to *Azzeddin Pervane*. He put to death the Vizier *Seifeddin Touetchy*, and settled in his Place the learned *Schamseddin Mehemed Jouini*, Author of the History of *Genghizcan*, entitled, *Gebankuscha*, and gave him for his Lieutenant his Brother *Aladin Atalmulc*. After making these great Conquests, and having reigned for fifteen Years in *Persia*, *Syria*, *Mesopotamia*, *Chaldea*, and *Anatolia*, *Hulacou Can* died in 1265.

*Abaca Can* his Son succeeded him, and mounted his Throne by Order of *Coublay Can* his Uncle.

Uncle. He gave battel to *Bereke Can* King of *Capschac*, his Cousin, the Son of *Touschi*, who was at War with *Hulacou* his Father, and who was advanced as far as *Constantinople*. He beat *Bereke*, and reigned sixteen Years with much Honour and Greatness, and died in 1281.

The 2d Successor was *Nicouder*, otherwise called *Abmed Can*, Brother to *Abaca*, and Son to *Hulacou*. He embraced Mahometanism, reigned two Years and three Monthis, and died in 1284.

The 3d, *Argoun Can*, the Son of *Abaca Can*. He put to death the Grand Vizier *Schamseddin Jouini*, who had serv'd the State in four Reigns, and died himself, after seven Years Reign, in 1291.

The 4th, *Ghendgiatou*, the Brother of *Argoun*, and the Son of *Abaca Can*. He reigned but four Years, being kill'd by *Baydou Can* his Cousin, in the Year 1295.

The 5th, *Baydou Can*, the Son of *Tragay*, the Son of *Hulacou Can*. He died also in the Year 1295.

The 6th, Sultan *Maymoud Gazan Can*, the Son of *Argoun*, the Son of *Abaca*, the Son of *Hulacou*. He made a great noise in the World, and died in 1303. having reigned eight Years.

The 7th, *Oludgiaytou* Sultan *Mehemed Coda-bende*, the Brother of *Gazan*. In his Reign was finished the History entitled, *Tarikh Gazany*, the Author of which was *Fadlallah*, which Monsieur *Petit de la Croix* translated into French in 1690. This Prince built the City of *Soltanya* in *Persia*, which he made his Residence, and where he died in the Year 1317, after having done many great Exploits, and reigned fourteen Years.



The 8th, the great Sultan *Aboufayd Behadeur* Can, the Son of *Codabende*. He render'd himself renowned for his Valour and Magnificence. He reigned twenty Years, and died in the Year 1335. He was buried near his Father *Codabende*, under the fine Dome of the Mosque of *Soltanya*, in which all the *Alcoran* is writ in Golden Letters round the Walls. After the Death of this great Prince, the Monarchy of the *Moguls* in *Persia* decay'd, and fell to Ruin. The Princes and great Lords of the Kingdom made themselves petty Kingdoms of their Governments. They indeed settled Cans of the Race of *Hulacou* over them, giving them the Title, but reserving to themselves all the Authority. We find the Names of eight Cans of *Genghizcan's* Race, who reigned after these mention'd, but who had only the Name of Emperors; for the Princes the Children of *Aboufayd* did not continue to live at *Soltanya*, but made war one against the other, and were overcome by the *Ilcanians*, whose Founder was *Buzure Hassan*, the Son of *Chec Huseyn Ghurcan*, of the Race of *Genghizcan*. These are the Names of the eight Cans.

The 1st was *Arpacan*, the Son of *Aly*, the Son of *Baydou* Can, the Son of *Tragay*, the Son of *Hulacou*, who reigned but one Year, and died in 1355.

The 2d, *Moufa* Can : he mounted the Throne of *Azerbijana*, in which the City of *Soltanya* was situate, built by *Codabende*. But *Buzure Hassan* set up at the same time for Emperor another Prince of the Race of *Hulacou*, called *Mehemed*, who attack'd *Moufacan*, who was joined with *Alyschah*, another Can of *Hulacou's* Race. *Alyschah* was killed, and *Moufa* put to Flight.



Flight. *Mehemed* caused his Head to be cut off by the Assistance of *Buzure Hassan*, in 1336.

The 3d, *Mehemed Can*, whom some call *Mahmoud*; he was the Son of *Magiouny*, the Son of *Amoudgin*, the Son of *Hulacou Can*. He reigned after the Death of *Aly*, and died in 1337.

The 4th, *Tagur Can*, who was the presumptive Heir of the Empire, fled into the Country of *Mazendran*.

The 5th, *Bouca Timur Can*.

The 6th, the Princess Daughter of *Mehemed Can*. Her Name was *Chahzade Chahibek Catun*. She married a Prince of the Race of *Hulacou*, and gave him the Title of *Can*, in 1338.

The 7th, *Soliman Can*, the Son of *Mehemed*, the Son of *Sanki*, the Son of *Abmed*, whom others called *Cbimed*, the Son of *Hulacou Can*, the Husband of *Chahzade Chahibek Catun*.

The 8th, *Dgehan Timur Can*, the Son of *Alatyanky*, the Son of *Reiatany Can*, of the Race of *Hulacou*.

After this time the Cans were put down, and the Crown of *Persia* went to *Melik Achraf*, the Son of *Timur Tach*, the Son of *Tchouban*, *Vizier* to *Abousayd Can*, who was vanquish'd by *Janibec* the Emperor of *Capschac*. Mean while, the Son-in-Law of *Emir Tchorbán*, who was called *Buzure Hassan*, the Son of *Chec Husein Gurcan*, the Son of *Argoun*, who was no more than a *Bey*, render'd himself so powerful by the yielding up of his Wife *Dilchadaga*, the *Emir's* Daughter, from whom he was divorced, to *Sultan Abousayd*, that this *Can* made him his chief Favourite, and gave him the Government of *Anatolia*. *Hassan* so well managed

naged his Affairs, that after the Death of Sultan *Buzure Hassan*, he put himself at the head of a great Party, and at last got himself crown'd King of the *Medes*, and afterwards of *Chaldea*, by the taking of the Cities of *Bagdat*, *Hille*, *Vaset*, and *Basra*, which had been possess'd by *Melikachraf Tchoubanien*, who was the Founder of the Monarchy of the *Ilcanians*.

*Janibec Can* of *Capschac*, left his Son *Birdy Bey* at *Tauris*; but *Birdy Bey* returned to *Capschac* after the Death of his Father, which happen'd in 1349. as has been before related in the History of the Emperors of *Capschac*. He then left the Country of *Azerbijana* to Sultan *Avis*, the Son of *Buzure Hasan*, of whom *Dilchadaga* was the Mother.

This Sultan killed the Rebel *Ahmardgic*, and retook the Cities of *Tauris*, *Selmas*, *Soltanya*, *Ardeville*, *Coy*, *Diarbekir* and *Chirouan*. After which, having divided his Kingdoms betwixt four Children, he died in 1375.

*Huseyn*, the Son of *Avis*, was crown'd after the Death of his Father; but the Faction who supported his Brother *Ahmed*, deprived him of his Life.

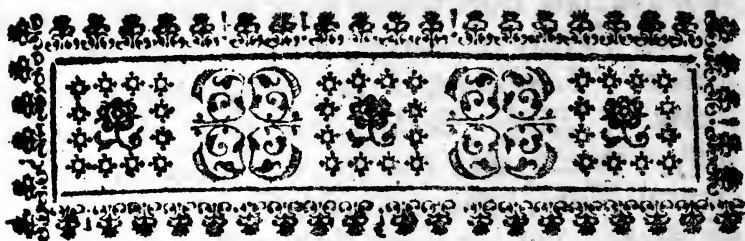
*Ahmed*, another Son of *Avis*, after having received great Succours from *Cara Mehemed* a *Turcoman*, the Founder of the Monarchy of the *Black Weathers*, or *Cara Coinlu*. This *Cara Mehemed* put him and his Children to death in 1410. And thus ended the Race of the *Ilcanians*. Afterwards *Tamerlain* drove out of *Tauris* the Princes of the *Black Weathers* in 1388.

Such was the end of the Descendents of *Hu-lacou Can* in the Kingdom of *Persia*. After which, *Tamerlain*, who pretended to be descended

scended from the Posterity of *Genghizcan* in the fifth Degree, by the Wives of Prince *Caraschar* Nevian, from whom were sprung the Princes of the Family of *Berlas*, very famous in *Transoxiana*: *Tamerlain*, I say, who was the Nephew of *Hadgi Berlas*, the Heir of this Family, which was the fourth Tribe of the Oriental *Turks*, render'd himself absolute Master of *Persia*, and his Successors quite abolished in that Country the Name and Power of the Cans descended from *Genghizcan*.

*The End of the Abridgment of the History of  
Genghizcan's Successors.*





A N  
A B R I D G M E N T  
O F T H E

LIVES of the A U T H O R S, out of  
whose Works the History of Gen-  
ghizcan has been collected.



**BULCAIR**, a *Turkish* Author, who died in the Year 1554. *Heg.* 962. composed a History of the *Turks*, entitled, *Fatah Namefy Taouaric Al Osman*: It is in Quarto in the King's Library, numb. 1314, or 1499. The Preface to this History is a historical Poem, containing 389 Distichs, each of five Feet and a half, after the Measure *Mustay-lon, Mustaylon-faylon*. This is the Author we have made use of in forming the Plan of *Genghizcan's* History; but he not being ample enough to furnish a compleat History, we have translated several other Authors who have written *ex professo* the History of *Genghizcan*, who are hereafter mention'd in their Places. This Author is also called *Taschkuprizade*, and also *Moualla Abulcair Ahmed*, the

the Son of *Muslapha*, the Son of *Tasch Kupri*. He composed many Works, treating of all sorts of Sciences; and among the rest, one *Encyclopedia*, in which there are 150 sorts of Sciences treated of. He is Author of the History of the learned *Turks* and *Arabians* who flourished under the *Ottomans*, entitled, *Alchacaic Annamania*; and also of a universal Chronicle, which is entitled, *Naovadiralachbar*. There is another *Abulcair Cazuini*, who has writ a History of *Ozman* the third Califf after *Mahomet*; but he is not of the number of those Authors who have made mention of *Genghizcan*.

*Abulfeda*. This Author was the Sovereign Prince of *Hama* in *Syria*. His Name and Titles at length were, Sultan *Almalic Almuayd Amadaddin Abulfeda Ismael*, the Son of *Malic Alasfal Nouraddin Aly*, Son of *Jumaladdin Mahmoud*, Son of *Omar*, Son of *Schahinschah*, Son of *Ayoub*, of the Family of the *Aoubites*. He died in the Year 1331, *Heg.* 732. His Book treats of Geography, entitled *Takouim Albuldan*. He observes that he had read the Books of Geography composed by the *Arabians*, and that he found nothing in them that gave him Satisfaction. For example, *Ibni Haucal*, who was most skill'd, does not observe the true Pronunciation of the proper Names of Cities and Towns, nor their Longitude and Latitude; so that the Reader remains ignorant of their true Name, and the Climates in which they are situate. *Alscherifalidrisy*, called in *France* the *Arabian of Nubia*, gives no better Satisfaction in these Points; no more than *Binourdadebe*, nor the Books of *Zidge* or *Ephemerides*. Those who have taken the pains to put the true Pronunciation of the Names, such as *Kitabalarfab par Samany*, *Almushtarac par Tacut Hamavi*, *Mazilirtyabe*,

*lalirryabé*, and *Kitabalfaisal*, have not given the Longitudes nor the Latitudes, so that one is ignorant of the Situation of the Cities and Countries. This has obliged me, says *Abulfeda*, to collect in this Geography what has been dispersed in these Authors, yet without pretending to mention all the Cities in the World, nor even the greatest part of them, because all the Books which have been written on this Science contain but a very small number of them : For example, the Kingdom of *China*, in which the *Arabs* give the Description of but very few Cities ; nay, they do not so much as mark the Pronunciation of their Names, or Situation, no more than of the Empires of *India*, *Bulgaria*, *Circassia*, *Muscovy*, *Russia*, *Siberia*, *Poland*, *Valathia*, nor the *European* Countries from the *Thracian Bosphorus*, which they call *Alcalige Alconstantini*, as far as the Western Ocean, where there are great and vast Kingdoms, whose Names and Histories are unknown to the *Arabs* ; as well as the Countries of the Blacks in *Africk* on the South side, or the *Abyssinia* or *Ethiopia*, the *Zanguebar*, which some call *Zendge*, *Nubia*, *Tecrou*, *Zayla*, of which the *Arabians* have scarce made mention : They have observed in their Books only the Countries of the *Mahometans*. Yet, as the Proverb says, one had better know one part, than be ignorant of all, and not abandon the Study of a thing entirely, because one does not know it perfectly. *Abulfeda* has divided his Book into Geographical Tables, in the manner of *Bingez-la's* medicinal Tables. He has in the Preface described the whole World in general, the Kingdoms, Provinces, and Seas. He has given an account of 623 Countries, besides those marked down in his Tables, according to the Order of the Climates by *Ptolomy*. He gives the true

true Pronunciation of the Names of the Cities and Towns, with their Longitude and Latitude ; the Names of the Authors out of which he has taken the Account of each City ; the Name of the Province it is in, and a short Description of it. This Work was afterwards translated into the *Turkish* Language, with Notes upon it, by *Sipahi Zade*, and dedicated to Sultan *Amurath III.* *Abulfeda* has also composed a Chronological History in two Volumes, called *Mouctasarfy Acbaralbaschar*. His Manuscript is in the King's Library, numb. 734.

*Abulfarage*, is the Author of the Book of Dynasties. His Name is *Almusfrian Margrigorious Abulfarage Binalhakim Haroun Almalaty*. His Book is entitled, *Alzayl a la Taric Mouctasarad-doual*, that is to say, the Supplement to the Abridgment of the Chronological History of the Dynasties. He was a *Jacobite* Christian of the City of *Malatia* in *Cappadocia*. It was writ in the *Arabick* Language, and divided into ten Chapters, which contain as many Dynasties, in this Order. 1. The Chronology of the Saints since *Adam* the first Man. 2. Of the Judges of *Israel*. 3. Of the Kings of *Israel*. 4. Of the *Chaldean* Kings. 5. Of the Kings called *Meg*. 6. Of the antient *Greek* Kings who were idolaters. 7. Of the *Latin Roman* Kings. 8. Of the *Greek* Emperors who were Christians. 9. Of the *Arabian* Kings who were *Mahometans*. 10. Of the *Mogul* Kings. It is not certain when he was born or died. We only know that he finished his History in the Reign of *Argoun Can*, the last of *Genghizcan's* Grandsons. The Manuscript of the Dynasties is in the King's Library, numb. 738. It has been translated into *Latin* by Mr. *Pocock* an *Englishman*, and printed in the Year 1663.



*Abou Muslim*; he was likewise called *Gazy Marouzy*, that is to say, the Warrior of *Merou*. His Book, which is in the *Turkish* Language, is entitled, *Kitab Abou Muslim Mahani*, which signifies the Book of *Abou Muslim* born at *Mahan*. *Mahan* was a City of *Corassana*, situate in 37 deg. 30 min. of Latitude, and in 95 deg. 30 min. of Longitude. He was a martial Man, and did great Services to *Aboulabbas Seffah*; but this Califf, for Reasons of State, put him to death. The Book is in four Volumes in Folio, in the King's Library, numb. 1294.

*Adnane*, that is *Magededdin Mehemed Adnane*. His Book is entitled, *Tarikh Turquestan*, and treats of the Chronological History of *Turquestan*, of the Nations of the *Turks* and *Tartars*, and of the Rarities in those Countries. It is dedicated to *Tocmac Can*, King of *China*.

*Ahmed Bin Arabschah*. See *Arabschah*.

*Alfaras*, a Geographer cited in *Abulfeda*.

*Alluhab*, is a Book of Geography cited in *Abulfeda*.

*Almakine*, or *Almacine*, that is *Alsbec Alma-kine Georgios*, the Son of *Alamid Abou Elias*, the Son of *Abylmakarim*, the Son of *Abittib* a Christian. His Book is entitled *Tarikhalmuslimin*, that is to say, a History of the *Saracens*. It is an Extract of the History of *Tabary*, and of that of *Armouny*. It treats of the Life of *Mahomet* the false Prophet, of the Califfs his Successors, and of other Kings who reigned during the time of these Califfs, down to *Malic Azzehir Rucneddin Baybars* King of *Egypt*; and he ends at the Reign of the *Atabecs* in *Egypt*. There is a Manuscript in the King's Library, numb. 740. which seems to be the first part of the Universal History, of which this, which has

has been translated by *Erpennius*, is the second Part.

*Alycouschry*. See *Couschtchy*.

*Ala Fouini*. See *Fouini*.

*Amadeddin*; the same as *Binketir*.

*Atalmulc*. See *Fouini*.

*Beizavi*, is the Cady *Nafireddin Abdallah Bin Omar Albeizavi*, who died in the Year 1299. *Heg.* 699. His Book is entitled, *Nizam Attavarikh*, and signifies the Order of Chronological Histories. He composed it in the *Persian* Language. He was a Cady, or Judge. He has treated of most of the *Asian* Monarchs, and particularly of the antient *Moguls*. It is in the King's Library, num. 1513. and was brought thither from the *Levant* by M. *Petis de la Croix* jun

*Bin Abdallatif*, that is to say, the Emir *Tahya*, the Son of *Abdallatif Alcasbini Alschiai*, who died in the Year 1552. *Heg.* 960. His Book is writ in the *Persian* Language, and is named *Lubbattavarikh*, that is to say, the Marrow or Substance of History, which some corruptly pronounce in *French*, *Lebtarie*. He follow'd the Sect of *Schias*, that is to say, the Religion which the *Persians* profess'd. He treats of the general History of *Asia* in brief. He finishes with the Reign of *Schah Ismael Sefevi*, the Son of *Chec Haider Ismael*, who was crowned King of *Persia* in the Year 1514. The Author finish'd his Work in 1541, and died in 1552, in the City of *Casbin*, where he was born. His Manuscript is in the King's Library, numb. 1499. It has been translated into *Latin* by Monsieur *Gomin*, and Monsieur *Thevenot* his Uncle had it printed.

*Binalouyardy*, that is, *Zeinaddin Omar Bin Al-mouzaffar Binalouardy*, who died in the Year 1358. *Heg.* 760. This *Arabian* Author has treated of the

the Geography he has extracted from the Eastern Authors. His Book is entitled *Khari-datalagyaib*, that is to say, the admirable Pearl, in one Volume in Quarto. He treats of the seven Climates of *Ptolomy*, and of the Rarities found in the Earth, as Minerals, Plants, and Animals. There is in it a Geographical Map of the World, after the manner of the Orientals. It has been translated into the *Turkish* Language, and dedicated to *Mir Osman*, the Son of *Eskender Pacha*. It is in *M. Colbert's* Library; and was brought from the *Levant* by *M. Petis de la Croix* jun.

*Bin Arabschah*, that is, *Alfadel Ahmet Bin Mehemed Bin Arabschah*, a *Henbelite*, who died in 1431. *Heg.* 854. This Author was an *Arabian* and *Mahometan*, born at *Damas*. He wrote the Life of *Tamerlain*, which the learned *M. Vattier*, Professor in the Royal College, Uncle of *M. Boirvin*, also Professor of *Greek* in the same College, has translated into *French* out of *Arabic*, and caused it to be printed at *Paris* in 1658. The Title of this Book is *Adgiaib Al-macdouar Ey Naouaib ou Achar Timur*, that is to say, the Wonders of Predestination, touching the Scourge of the Life of *Tamerlain*. Tho' this Historian, forced by the Truth, has said fine things of *Tamerlain* concerning his Conquests; yet he has filled his Book with Invectives against this Conqueror, in hatred to him for having caused to be trod under his Horses Feet all the People of *Damas*, this Author's Country. Yet these Calumnies have only served to encrease the Glory of this Conqueror. The *Persian* *Scherefeddin Yezdy*, who was an Eyewitness of *Tamerlain's* Exploits, has writ, in his own Tongue, a History of him, and in a very eloquent Style related the Acts of this great Ge-

General, in form of a Journal ; so that he has undeceived the World, and freed them from the Prejudices that this *Arabian* Author had inspired them with against his Prince, in doing which he has gained himself a universal Esteem. Yet this Book of *Bin Arabeschah* is writ in a fine *Arabian* Style, very nervous, and ends in Periods of Rhime, after the manner of the *Arabian* Eloquence. There is a fine Manuscript of this kind in the King's Library, brought thither by M. Paul Lucas, a celebrated Traveller.

*Bin Ayas.* See *Mehemed Bin Ayas*.

*Bin Calican* ; this is the Cady *Schamseddin Aboulabbas Ahmed Bin Mehemed Albarmaky Alarbely Alchafay*, who died in 1281. *Heg.* 681. He composed in *Arabick* a Book entitled, *Ounfiat a la Ayan*, the Deaths of illustrious Men, on which he has formed this History. He was a Native of the City of *Arbele* in *Assyria*, and was made Cady of *Grand Cairo*. He was of the *Chafaites* Sect, which was esteem'd one of the four Orthodox Sects by the *Sunnis Mahometans*. His Post of Cady so employ'd him, that he could not finish his Book ; but several learned Persons have added Supplements to it : for he spoke but of 846 famous Men, to which one has added 30, others 60, and others 237 ; as *Haroubi*, *Bin Aibec*, *Bin Habib Halaby*, and others.

*Bin Carvindschah.* See *Mirconde*.

*Bin Courdadebe* ; that is, *Abdallah* the Son of *Courdabebe*. His Book treats of Geography, and is entitled, *Almasalic* or *Almamalic*, that is to say, Roads and Empires. He has given the Distances from one City to another, the Revenues of *Trac* and other Provinces, and the Expences the Prince is obliged to lie at. He has

has besides writ a Book of History, which *Ma-saoudi* much praises in his Book entitled, *Murouge Addahab*; it is quoted by *Abulfeda*. He died in the Year 912. *Heg.* 300.

*Bin Fadlallah*. See *Kirmani*.

*Bin Houcal*, a Geographer quoted by *Abulfeda*. His Book treats of abundance of Cities, but does not tell us the true Pronunciation of their Names, which renders it very obscure. The Title of it is *Almasalic* or *Almamalic*, Roads and Empires.

*Bin Ketir Dimischqui*; that is, the Historian *Alimam Alhafiz Amadeddin Abulfeda Ismael Bin Omar*, who died in 1372. *Heg.* 774. His Book is entitled, *Albydaya* or *Annyhaya Fittaric*, that is to say, the Beginning and End of Chronicles. 'Tis a History in ten Volumes, divided by Millenaries, each containing five Monarchies. It reaches down to the Year 1337. *Heg.* 738. Several learned Men have made Comments on this Book; such as *Bin Schahna*, *Alainy*, *Albarzali*, *Bin Hagiar*, and *Bin Dilschad*.

*Bin Ketir Fergani*; that is, *Mehemed Bin Ketir Alfargani*. His Book is entitled, *Alfusoul Attalatin*, that is to say, the thirty Chapters. It treats of the Motions of the Heavens, and of Geography. It has been translated by the learned *Golius*, a Dutchman, who calls it *Elementa Astronomica*, printed at *Amsterdam* in 1669. The Author lived in the time of the Califf *Almamouk*, who died in 833. This same Author wrote another Book, entitled, *Almouharrar Almakamil Fitastihbalkora*, treating on the Planisphere. But the Book cited in this History of *Genghizcan*, is that which has been translated by *Golius*.

*Bin Moucaffa*. This Author has translated out of the *Pahlavian* Language, which is the ancient *Persian*, into *Arabian*, the History of  
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the antient *Persians*, or *Taric Alfourse*, under the Title of *Schahname* ; on which *Arabian Book* of *Bin Moucassa's* was made the celebrated *Persian Poem* containing 64000 Distichs of *Firdeousy*, dedicated to Sultan *Mahmoud Subutekin* King of *Persia*, as is reported in the Book of *Masacudy*, called *Murouge Addahab*, or the Golden Mead.

*Bin Mustaoosy*. See *Hamdallah*.

*Bin Sayd Carnaty*, that is, *Aboulhajan Nouredin Ali*, Son of *Moufa*, Son of *Saide* of *Grenada*. His Book is entitled, *Almougarrab Fy Mahbasin Ahel Almagrib*, that is to say, the Elogium of the People of *Africk*, and is in fifteen Volumes. He has composed a History of *Maroc*, entitled, *Alanis Almoutrib Rouad Alcartas, Fi Achar Ahelalma grib*, or *Bunian Madinatfas*. It is quoted by *Abulfeda*, as having treated of *Cambalec*, which is the same City with *Pequin* in *China*.

*Bin Schahna*, that is, *Moubhib Addin Abiluelid Ibrahim Bin Mehemed Ibnal Achahbna*, a Native of *Aleppo*, who died in 1478. *Heg.* 883. He has composed a Universal History, entitled, *Rouad Almanadir Fy Ilmalaouail*, or *Alaouakhir*, that is to say, The Gardens of fine Prospect on the Sciences of the Antients and Moderns. He treats of the Creation of the World, and of the History from *Adam* down to the *Hegira*, and continues it as far as the Year 1403. *Heg.* 806. He foretells the Prodigies that must necessarily happen before the Day of Judgment. He made another Book of Law, entitled, *Lisan Alhouccam Fymarifat Alahbcam*, that is to say, the Tongue of Judges on the determining Law-Suits. This last Book is in the King's Library, numb. 612. and is the same that is quoted in this History of *Genghizcan*.

*Birouni*, that is, *Abi Ribhan Mehemed Bin Amed Albirouni Alcarismi*. His Book treats of



the Mathematicks and Astronomy, and is intitled, *Canoun Almafaoudi*, that is to say, the *Mafaoudian Canon*; thus called because he dedicated it to Sultan *Mafaoud*, the Son of *Mahmoud Subuctekine King of Persia*, in the Year 1039. *Heg.* 431. It is one of the most compleat Works on these Subjects of any that has been writ. He also composed another Book, in which he has confuted and absolutely condemned the Use of Talismans, Magick, Conjurations, and the Predictions set forth in Almanacks. This Book is entitl'd, *Adgiaib Attabiaia*, or *Algaraib Affaynaaya*, that is to say, the Wonders of Art and Nature. It is quoted by *Abulfeda*, who calls it *Canoun Almafaoudi*.

*Caschi*; that is, *Chamsfeddin Mehemed Alcaschi*, a Native of *Cachan* in *Persia*. His History in *Persian Verse*, is entitl'd, *Tarikh Gazanican*. It treats of the History of *Gazan Can*, one of *Genghizcan's* Descendants.

*Cavendescha*. See *Mirconde*.

*Cazvini*, or *Casbini*; that is, *Zacaria Bin Mehemed Bin Mahmoud Alcoufi Alcazvini*. His Book is entitl'd, *Adgaib Almacloucat*, that is to say, the wonderful Natures of Creatures, and is in the *Arabian Tongue*. It treats of Natural History, of the Qualities of Animals, Vegetables, and Minerals, as also of Waters, aerial Spirits, Faries, Genii, and Talismans; but all to confute the *Jewish Rabbins*. His Work is much esteem'd by the Orientals. It has been translated out of *Arabick* into the *Turkish Language*. It is in the King's Library, numb. 1346. There is another *Cazvini*, who is the Person meant by *Abdallatif*, Author of the Book call'd *Lubbattavaric* before-mentioned. He is cited by *Golius* in his Notes on *Alfargani*, p. 4, 5, 6, and 22.



*Cherefeddin Teydy*, is the learned *Moulla Cherefeddin Aly*, a Native of *Teyde* in *Persia*, who died in the Year 1446. *Heg.* 850. He has composed the Journal of *Tamerlain* in *Persian*, entitled, *Zafarname Emir Timur Gourcan*, that is to say, the History of the Conquests made by Princee *Timur* the Can's Son-in-Law, which he publish'd at *Schiraz*, and dedicated to *Mirza Ibrahim Ben Harage*, having finished it in 1424. *Heg.* 828. He has made the Date very ingeniously in these Words; *Kelam Soumnifa Fy Schiraze*, that is to say, Discourses composed at *Schiraze*, but the numerical Letters being added, make the number 828. which is the Date of the Book. An Encomium has been made upon him by *Condemir* in his Book entitled, *Habibassuyar*. He prefers him to all the Authors who have treated of the History of the *Moguls* and *Tartars*, both for the Purity of the Language, which is *Persian*, and also for the Strength of his Expressions, and Beauty of his Style. The Roads are exactly described, and he has given much Light into the Geography of his Country. It has been translated into the *Turkish* Language by *Hafiz Mehemed Bin Ahmed Alagemi*. This Author had before composed a first Volume, entitled, *Moucaddamay Zafarname*, that is to say, a Prologue to the Book of Conquests. This *Moucaddama* contain'd a Description of *Oulous*, that is to say, the Tribes and *Mogul* Families under the Government of *Zagatay Can*, the Son of *Genghizcan*. There was also a Supplement composed by *Tadge Assilgian*, and finished in 1410. *Heg.* 813. containing the History of *Scharoc*, the Son of *Tamerlain*, and of his Son *Ouloug Bek*. This Book, which is in the King's Library, n. 1508. has

been translated into *French* by M. *Petis de la Croix* jun.

*Cherif Edrifi*, is the *Cherif Mehemed Bin Mehemed Alidrifi Assafy Assacali*. He was of the Race of the false Prophet *Mahomet*, of the Branch of *Hasan*, and the *Edrifites*, of the Sect of the *Sofis*, or mystical Divines. He was an Inhabitant of *Sicily* in the Year 1153. *Heg.* 548. His Book treats of Geography, entitled, *Nouzbah Almuschtac Fy Ifirac Alafac*, that is to say, the Divertisement of the Curious, or the Division of the Earth into Kingdoms. He shews the Distance and Length of Roads by Miles, and by Leagues, following the Order of *Ptolemy's* seven Climates. *Roger* King of *Sicily* order'd him to compose this Work. It has been translated out of *Arabick* into *Latin* by *Gabriel Sionita*, a *Marionite*, Interpreter to the King, and Professor in the Royal College; who, assisted by his Collegue *John Hefronita*, have entitled their Work, *Geographia Nubiensis*, not knowing the Name or Country of the Author. It is rather the Book of *Roger I.* The two *Marionite* Translators believed the Author to be a Christian; but *Casaubon*, who was heretofore Librarian to the King, and other learned Men, have maintained that he was a *Mahometan*. The Impression of this Book is full of Faults, because the Points of the *Arabick* Letters are not properly placed, so that one cannot be certain of the true Pronunciation of the Names of the Cities and Towns contained in it. The Author is elsewhere called *Abouabdallah Mehemed Bin Mehemed Bin Abdallah Bin Emir Almoumenin Idris*.

*Schicardus*. Altho this Author was not an Oriental born, yet we put him here amongst the Eastern Authors, as being the Translator

of a Book entitled, *Taric Beni Adam*, that is to say, the History of the Children of Adam. *Marc Taler*, of the City of *Ulm* in Germany, who was a Man of Letters as well as the Sword, in the War he had in the upper Hungary against the *Turks*, being at the plundering of the Castle of *Filec*, which had been before taken from the Christians, preserv'd a Manuscript written in the *Turkish* and *Arabick* Languages, which he found in the chief Mosque in this Place, entitled *Taric Beni Adam*; and being skilled in the *Turkish* Language, he translated all that was writ in that Tongue in the Manuscript, and made use of a *Turk* of that Place to translate the *Arabick*. Yet this did not content him; for being desirous to dedicate this Manuscript to the Emperor, with some Notes on the History it contained, he defer'd his Design till his return to his own Country, and met at *Tubinge* with a Professor of the *Hebrew* Tongue named *William Schicard*, with whom he labour'd to explain the learned part of this Manuscript, and found it to be a very compleat Account of the Genealogies and Histories of all the principal Families of the East, from *Adam* down to the last Kings of the *Persians*, *Moguls*, and *Tartars*, writ in *Turkish* and *Arabick*. This Manuscript was a Roll of Paper, like those the *Latins* call'd in times past *Volumen*, and which the *Arabians* at this day call *Toumar*, from which perhaps is derived the Name of *Tome*. After this Fashion the Treaties of Peace between *France* and the *Turks* are written, and kept roll'd up. And thus this Manuscript called *Taric Beni Adam* has had three Interpreters, namely, *Marc Taler*, the *Turk* who explained the *Arabick*, and *William Schicard*, much more learned than the other two

*Condemir*, that is to say, *Caiafeddin Bin Houmam Addin*. His Book is intitled *Habibassuyar Ey Afrad Albaschar*, that is to say, The curious part of the Lives of illustrious Men; is a History which he has extracted from that which his Father *Mirconde* had compos'd, and entitl'd, *Raouz et Assafa*, to which he has made Augmentations. He dedicated this Book to the Secretary of State belonging to the King of *Persia*, *Schah Ismael Sesevi*, who gave him the Name of *Habibullah*; and for that Reason the Book had the Name of *Habib* given it in the Year 1508, *Heg.* 927. in the Reign of *Lewis XII*. He is Author of another History, which is entitl'd *Coulassat Alachar*; or, The Cream of Histories. 'Tis in the third part of the Book *Habibassuyar* that he treats of the Emperors of the *Moguls* and *Tartars*, and of *Genghizcan* and his Children. The Book is divided into three great Volumes, and is very much esteem'd in the *Levant*. The Manuscript is in the Library of the learned *Monsieur Renaudot*.

*Coudaay*, that is, the *Cadi Aby Abdallah Mehemmed Bin Salama Bin Cadar Alcouday*. His Book is intitled, *Ayoun Almtarif*, The Fountain of Sciences. 'Tis a chronological universal History, which treats of the Prophets, Califfs, Kings, and Princes, and concludes with the *Fatimite* Califfs. He dy'd in the Year 1062. *Heg.* 454. He has wrote another History of *Egypt*, but 'tis on account of the first that he is quoted in this Book of *Genghizcan*. There is another *Coudaay*, the Author of a Book of History, intitled, *Toubhsat Alcadim*; but it is not him we speak of.

*Couschtchy*, that is, *Hafiz Mehemmed Bin Ali Alcouchtchi*, the Fowler. His Book is intitled *Tarikh Khitai*, The Chronological History of *China*,

*China.* 'Tis an Extract of a History of *Turquestan*, the Author of which was *Adnane* before mentioned. He has also compos'd a Book of Astronomy intitl'd, *Risalat Hisab*, or *Hayat*.

*Dgouini*, see *Jouini*.

*Diu an Alinscha.* 'Tis a Collection of Epistolatory Letters in the *Turkish* Language. There are some in all the Eastern Languages. The learned Person who publish'd them at *Constantinople*, had collected so great a number of Letters, written to different Lords and Officers of the *Ottoman* Empire, on various Subjects, that there were very few People at the time of their Publication, who did not think themselves obliged to have one of the Books. It contain'd not only a large number of private Letters, but also a great many Acts of Justice and Law; which might be of use to Men to know in their way of Trade, in foreign Parts. It is in *Monsieur Colbert's* Library.

*Fadlallah*, that is, *Coja Raschid Addin Fadlallah* Vizier, the Son of *Abulcair Arraschide Attabib Alhamadani*. His Book is intitl'd *Taric Mobarec Gazani*, that is to say, The August History of *Gazan*; dedicated to Sultan *Gazan*, the Son of *Argoun* Can, who then reign'd in *Persia*, and kept his Court at *Tauris*. *Gazan* was the Son of *Argoun*, the Son of *Hulacou*, *Genghizcan's* Grandson. In this Prince's time they had almost no knowledge of the History of the antient *Moguls*, but barely by Tradition; and it had been impossible to have compiled a compleat Account of them, if an old *Mogul* Officer, call'd *Poulad Dgin Kefanc*, had not employ'd a long time in searching amongst the Oriental Nations, and in the Northern Parts of *Asia*, for some Memoirs recorded in Writing,

of the Deeds of these *Moguls* and *Tartars*, and of the Victories gain'd by *Genghizcan* their first Emperor. This *Poulad* made a Collection of them, which he presented to *Gazan* Can; who put them into the Hands of his Vizier *Fadlallah*, the Son of a Physician, a Native of the City of *Hamadan* in *Persia*, the most able Historiographer of his Time, who made a complete History in the Year 1294. And this Author, whose Manuscript in Folio was sent from *Constantinople* to the King, by the illustrious Ambassador Monsieur de *Guilleragues*, and is now in his Majesty's Library, assures us, that it is the first History of the antient *Moguls* that ever was writ in the *Persian* Language. It has been translated into *French* by Monsieur *Petis de la Croix* the Son, and was of great use to the Father in his perfecting this Book of *Genghizcan*. And this is what *Hadgi Calfa* says of this Author, in his *Bibliotheque Orientale*.

The Vizier *Fadlallah* has compos'd in *Persian*, a complete History of the Reign of *Genghizcan* and his Children, intitl'd *Jamyattaouarikh*, that is to say, A Collection of Chronicles. He observes, that after he had begun to write it fair, the Sultan *Gazan* dy'd, in the Month of *Schawal*, in the Year of the *Hegira* 704, which was the Year of Grace 1304; and was succeeded by the Sultan *Mehemed* *Codabende*, who commanded him to finish it, to put his Name in the Title Page, and to add the Description of the Countries and Cities of the *Moguls*, and of their Inhabitants, as also of the Tribes and *Tartarian* Nations: And that he collected together all he could find on this Subject, in the Histories and Chronicles which were given him by Persons appointed to search for them, who were Men of Learning of several Nations, and who had Orders

Orders to assist him both with their Books and Pens. The Sultan also order'd him to add Geographical Maps. Pursuant to this Order, he wrote in the first Volume the History of *Genghizcan*, and the *Mogul* and *Tartar* Nations. In the second he relates the Death of a great many Princes of this Race, with the Dates of the Years when they dy'd: And in the third Volume he has shewn the Geography of the Countries belonging to the *Tartars*, *Moguls* and *Turks*; relating the History of each Nation, according to the Relations given of them in their Books, without any Alterations. The first Volume does then contain what he wrote in the Name of *Gazan*, and by his Order, which he intitled *Tarikh Moubarec Gazani*; which is in two Chapters; one of the Rise and Greatness of the *Turks* and *Tartars*, and the other of the *Moguls*, wherein was the Life of *Genghizcan*. The second Volume contain'd what he writ in the Name, and by the Command of Sultan *Olagiayton Mehemed Codabende*; which was also comprehended in two Chapters; one was the History of this *Codabende*, and the other was divided into two Sections; the first of which treated of the Prophets, Califfs, Kings, and Nations, from the Days of *Adam*, down to the Year of the *Hegira* 700. and the second was the History of the People of the Northern and Southern *China*, of *Cachemir*, the *Indies*, the *Israelites*, the *Atheists*, and the *Esfrege*, or *Europeans*. The third Volume contain'd the Maps of the Geography, with the Description of the Kingdoms, Cities and Towns, which made three great Volumes; the first of which is in the King's Library, and has been translated into *French* by Monsieur *Petis de la Croix* Junior, as before mentioned.

*Fargani,*



*Fargani*, see *Bin Ketir*.

*Firouzabadi*, that is, *Magededdin Mehemed Bin Yacoub Alfironzabadi*. His Book is an *Arabick Dictionary*, intituled *Camous Allogha*, that is to say, *The Ocean of the Arabian Tongue*, in 60 Volumes. It was writ in the Month of *Schawal*, or the Horse, in the Year of Grace 1414. *Heg.* 817.

*Hadgi Mehemed* is an Author who was a Merchant, and is quoted in *Rubruquis*.

*Hamdallah*, or *Binmustaoufi*, that is, *Hamdallah Bin Abitakir Bin almustaoufi al Cazvini*, who dy'd in the Year of Grace 1349. *Heg.* 750. His Book is a *Historical Geography and Natural History* in the *Persian Language*, intituled *Nuzhatalcouloub*, the Recreation of Hearts. It is divided into a Preface, three Chapters, and a Conclusion. The Preface is a Geography, according to *Ptolemy's* seven Climates: The first Chapter on the production and growth of Plants, on Minerals and Animals: The second treats of Men; the third of Cities and Countries; and the Conclusion treats of the Wonders of Nature: Amongst which he says, That the City of *Casbin*, of which he was a Native, was situate in a very fair Plain near Mount *Alvende*, not far from the City of *Hamadan* in the Country of the antient *Parthians*, in the 37th Degree of Latitude. There are some who will have it to be the *Arsatia* of the Antients, built by *Aschky*, or *Arsaces*, King of *Parthia*, who made it the Capital of his Empire. See *Goliüs's* Notes upon *Alfargani* and *Strabo*, lib. 2. It is in the King's Library, N<sup>o</sup> 1520.

*Hezarfen*, that is, *Coja Husain Efendi*, firnamed *Hezarfen*, who dy'd at *Constantinople* in the Year 1682. He was a Friend to the *French Nation*. He has writ a History in the *Turkish Lan-*

Language, intituled *Tankih Tavarricmulouc*, that is to say, An Extract of the Annals of the Kings. 'Tis a General History of *Asia*. He began it in the Year of Grace 1670, and finish'd it in 1672. He extracted it from the Works of *Maoulana Genabi* an *Arabian*, and also from those of the *Persian Mirconde*, and several other Orientals; and from several *Greek* and *Latin* Authors. He has given Rules for taking the Longitudes and Latitudes of Countries. He has explain'd the difference of the *Parasanga's*, (a *Persian* Measure of the Roads, not every where limited to a set number of Furlongs) of Leagues and Miles. His Book is divided into four Parts: The first treats of the antient *Persians*, and of the *Ptolemies* of *Egypt*; the second of the *Califfs*; the third of the *Ottomans*; and the fourth of the Kings of all the *Asian* Nations. He finishes with a Description of *China*, and afterwards of *America*. It has been translated into *French* by Monsieur *Petis de la Croix* Senior.

*Yacut* cited in *Golius*. See *Yacout Hamavi*.

*Jouini*, that is, *Aladdin Altamulc Bin Assahhib Bahaddin Mehemed Aljouini Annahbouy*, who dy'd in the Year of Grace 1284. *Heg.* 683. He is call'd the *Rhetorician*, and excell'd in Learning. He was also call'd *Coja Atalmulc*. He compos'd his Book in the Year 1260, in the Reign of *Mangou Caan* the Son of *Tulican*, the Son of *Gengbizcan*, intituled *Tarie Gehanguscha*, that is to say, The History of the Conquest of the World. He observes that *Gengbizcan's* real Country lay much to the North and East of the Desert-side of *Tartary*; and was of so great extent, that the true Country of the *Moguls* was eight Months Journey both in length and breadth: That the several sorts of People that inhabited it, were divided into Tribes call'd  
*Moguls*;

*Moguls*; and that among all these Tribes there was but one that was civilized, and that was that of *Niron Caiat*, of which *Genghizcan* the Son of *Pisouca* was the Sovereign after the death of his Father. He treats of the History of *Genghizcan*, and of *Hulacou Can*, his Grandson, and of other Kings in their time. He is quoted by *Ouassaf* in the beginning of his Chronological History.

*Kirmanî*, or *Bin Fadlallah*, that is, *Schahabeddin Ahmed Bin yahbia Bin Mehemed alkirmanî Bin Fadlallah alkatib addimisqui*, the *Damascene* Secretary. He dy'd *Anno Dom.* 1340. *Heg.* 741. His Works in 20 Volumes are intitl'd *Masalic alabsar fil mamalic*, or *alamfar*, The glancing of the Eyes into the Empires and Cities. This Work is in two Parts: The first treats of the Earth in general; the second of its Situation. It has been enlarged by *Bin Schamseddin Mehemmed Bin Yousuf alkirmanî*. It is quoted by *Asfiouti*.

*Macrizi*, that is, The *Schec Taquieddin Ahmed Bin Ali almacrizi*; who dy'd *Anno Domini* 1441. *Heg.* 845. His Book is in *Arabick*, and treats of the History of *Egypt*: It is intitl'd *Almaouaiz*, or *Alitibar*; that is to say, Counsels and Examples. He compos'd fifteen other Books of History, and on other Subjects.

*Marraschi*, that is, *Scherif Zahiraddin Bin Assid nasiraddin Almarraschi*, a Native of the City of *Marasche* in *Cappadocia*. His Book is intitl'd *Taric Tabarestan*, that is to say, The Chronological History of the Province of *Tabarestan* in *Persia*, near the *Caspian Sea*. He finish'd it in the Year of Grace 1476. *Heg.* 881.

*Marraschi*, an Abreviation of *Marrakeschi*, was the *Chec Abouabdallah Marrakeschi*, a Native

tive of the City of *Meroc* in *Mauritania*. His Book is of Geography, intitled *Almasalik*, or *Almamalic*; that is to say, The Roads and Empires. It is in *Arabick* in the King's Library, N° 732. It has been translated into the *Turkish* Tongue by *Sid Mehemed Mudarris*, a Professor of Languages in the College of the Sultan *Mehemed* who took *Agria*. This *Marrakeschi* did also compose a Chronological History, intitled *Tarikch Almarrakeschi*, in the third part of his Book of Geography; which is the only one we have in *France*. He makes mention of several Transactions that pass'd in the beginning of *Genghizcan's* Reign; of his Laws, the Queens his Wives, and the four great Princes his Sons, who by their Valour distinguish'd themselves, and were more famous than all the great Generals of that Age.

*Mehemed Bin Achmed Nisavi*. See *Nisavi*.

*Mehemed Bin Aias*. His Book is intitled *Naschat alazhar fi adgiaib alamsar*, or *alactar*; that is to say, The Scent of Flowers, on the Rarities of Cities and Countries. It also treats of antient Kings, the Pyramids of *Egypt*, of the *Talismans*, and Curiosities which the antient Philosophers had made in this Kingdom. He describes the City of *Grand Cairo* and the River *Nile*. He begins his Book with a Discourse on Astronomy and the Spheres. It is in the King's Library.

*Mehemed Tousy*. See *Selmani*.

*Mirconde*, or *Cavenschah*, or *Bin Cavendschah*; that is, *Mehemed Bind Cavenschah Bin Mahmoud*, surnamed *Mirconde* the Historian. His Book is divided into a Preface, seven Parts or Sections, and a Conclusion. Each Part makes a very thick Volume in Folio. He wrote it at *Herat* in *Corassana*, in a Caravansera call'd *Canchal-*

*cabaloculasya*, built by the Vizier *Mir Alischir*, to whom he dedicated this Work, which he intitled *Raouzat assaffa fi sirat aloumbia*, or *almoulouc*, or *alcoulafa*; which signifies, The Garden of Pleasure, touching the Lives of the Prophets, Kings and Califfs. The Preface treats of the Science, or Art of Chronological History: The first Part treats of the Creation, the Lives of the Prophets, and of the antient Kings of *Persia*: The second, of *Mahomet* and the four first Califfs: The third, of the *Oummiades* and the *Abassides*: The fourth, of the Kings of divers other Nations, Contemporaries with the *Abassides*: The fifth, of *Genghizcan* and his Children: The sixth, of *Tamerlain* and his Children: The seventh, of Sultan *Husein Bicra*; and the Conclusion treats of several Histories which particularly relate to Geography, the Rarities of the habitable parts of the Earth, and the Wonders of Nature. The Fragment which has been made use of for this History of *Genghizcan*, which was the fifth part of this Work, - was lent by Monsieur *Herbelot* to Monsieur *Petis de la Croix* Senior, of which he took a Copy and translated it, and has made use of it all in this Book: And when he sometimes quotes in the beginning of Page 250. and afterwards in Page 40. 'tis because he sometimes reckons by the Pages in the original Manuscript, and sometimes by those of his own Copy of it, not having had the original Manuscript all the time he wrote this in his keeping. The two first of *Mirconde's* seven Volumes are in the King's Library, N° 150, and 160. This Author was the Father of *Condemir* before-mentioned.

*Mahlabi*, that is, *Hasan Bin Ahmedal Mahlabi*, whose Book of Geography is intitled *Almasalic*,

lic, or *Almamalic*, Roads and Empires; dedicated to *Azizbillah*, an *Abasside* Califf and King of Egypt, quoted by *Abulfeda*.

*Nassireddin Tousti*,\* is *Nassireddin Mehemed Bin Hassan attousti*, a Native of *Tous* in *Corassana*. He was in great Repute about the Year of Grace 1261, in the Reigns of *Mustafim Billah* Califf of *Bagdat*, and the *Mogul King Hulacon Can*, *Genghizcan's* Grandson by *Tuli*. He excell'd in the Knowledge of Geometry, Astronomy, and all other Sciences; as not only the Tables of Longitude and Latitude which he had publish'd, and which *Gravius* caus'd to be printed in the Year 1652, with those of *Ouloughbek's*, do sufficiently manifest; but he shines much more in the famous Astronomical Observations call'd *Zige Ilcani*, which he made at *Meraga* a City in *Azerbaijana*, where he was the chief of all the Astrologers and Mathematicians whom *Hulacon Can* had call'd together in his so much admired Royal Observatory. He began his Observations at *Meraga* in the Month of *Jumazyulevel*, in the Year of the *Hegira* 657, and of our Lord 1259. His Book, which was written in the *Persian* Tongue, was intitled *Zige Ilcani*, and was divided into four Parts: The first treated of the History of *Genghizcan* and his Children, and of the manner how they conquer'd *Asia*: The second treated of the Motion of the Planets; of their Longitude and Latitude, or Situation: The third shew'd their rising and setting in the Horizon: The fourth treated of other Astronomical Observations and Operations. There have been several Commentators who have added many things to his Ephemerides and his other Works, as *Husein Darir* of *Nischabour*, *Gayaseddin Genshid*, who compos'd



compos'd *Zige Cacani*, to serve as a Supplement to the *Ephemerides* call'd *Zige Ilcani*.

*Nimatullah*, that is, *Nimatullah Bin Ahmed Bin Moubarac Arroumi*, a Native of *Anatolia*. His Book is a Dictionary which begins with the *Persian*, and is explain'd in the *Turkish* Language. He dy'd *Anno Dom.* 1522. *Heg.* 929.

*Nisavi*; that is, *Mehemed Bin Aly Nisavi*. This Author, who has writ in the *Arabian* Tongue, was a Native of the City of *Nisa* in *Corassana*. He was Governour of this Place for the King of *Carizme*, and his Reputation brought him to the Knowledge of the Sultan *Gelaleddin*, who was then King of it. He caused him to come to Court, and be near his Person, giving him the Post of Secretary of State. From the time he was employ'd in this Sultan's Affairs, he made Memorandums of all that happen'd worthy notice in his time, and even of all that had past in the Family of Sultan *Mehemed* King of *Carizme*, the Father of Sultan *Gelaleddin*. He from these Memoirs compos'd a Book, entitled, *Sirat Assoultan Gelaleddin*, that is to say, the Life of the Sultan *Gelaleddin*, who was also named *Amadeddin Ismael*. He was a great Enemy to *Genghizcan*, of whom he speaks with as much Passion as *Arabschah* did of *Tamerlain*. *Nisavi* is not a faithful Historian in the first Chapters of his Book; but the rest are more exact. He is quoted in the *Gulistan* of *Schec Sadi*. His Book is in the King's Library, numb. 845. He lived in the time of *Genghizcan*.

*Selmani*; that is, *Mehemed Bin Mahmoud Bin Ahmed attoufi assalmani*. His Book is a natural History, entitled, *Adgiaib Almacloucat*, that is to say, the Wonders of Nature. It was in *Persian*. He wrote it in the Year 1160. *Heg.* 555. *Tabari*;



*Tabari*; that is, *Imam Aboujafar Mehemed Bin Jarir*, a Native of *Tabarestan*, who died in the Year 921. *Heg.* 303. His Work is an universal History, entitled, *Taric Aloumam*, or *Almulouc*, the History of Nations and Kings. It is also called *Taric Attabari*. He begins with the Creation of the World, and finishes at the Year 915. *Heg.* 309. It has been translated into the *Persian* Language by *Balami*. Another has translated it into the *Turkish*. There are two Supplements to it, one writ by *Fargani*, and the other by *Hamadani*, who died in the Year 1127. *Heg.* 521. 'Twas by means of his Supplement that the original Book came to be discover'd.

*Taschkunti*, is *Hafiz Mehemed Attaschkunti*, Pupil to the learned *Alyalcouschtchi*. He composed a History of *Genghizcan's* Children, which he entitled *Tarikh Aldgenghiz*, which has not yet appear'd in *Europe*. He is Author of a History of the *Uzbek Cans*, the Descendants of *Genghizcan*, who are dispersed in *Transoxiana* and *Turquestan*, some of whom do at this present reign in those Countries; and this History is entitled, *Tarisch Taschkunti*.

*Ulugbec*, is *Ulugbec Mehemed*, the Son of *Scharoc*, the Son of *Tamerlain*. His Book is entitled, *Zidge Oloughbec*, and *Zidge Ilcani*, that is, the Royal Ephemerides. He composed several other Works on the Mathematicks about the Year 1420, being at *Samarcand*, where he then reigned. He sent for a great many Astronomers from all Parts of the World, to consult with them about the Observations he had made with great Exactness on the Longitude and Latitude of the Planets. This *Tartarian* King was the Son of *Mirza Charoc*, the Son of *Tamerlain*. The *Turks* and *Persians* at this time admire a Dial of a prodigious size,

which was made by his Direction and Invention in the City of *Samarcand*, where, as also in *Turquestan*, he reign'd the Space of 43 Years. This Prince, who was born in 1394. died in 1450. He had for his Tutors, *Salabhaddin Mousa*, surnamed *Cadizade*, and *Ghajasaddin Gem-schid*, who both died before the Book *Zidge Ilcani* was finished, which was afterwards done by the Son of *Ghayaseddin*, that is to say, by the learned *Moulla Aly Bin Mehemed Alcoufchtchi* the Fowler, who in one Year, as is reported, learnt all the Sciences. The Book of the Astronomical Observations of *Ouloughbec*, or *Ulugbec*, which is the same thing, is divided into four Parts. The first treats of Chronological History: The second of Geography, and the Rising and Setting of the Stars in each Country: The third of the Situation or Position of the Planets, and of their Longitudes and Latitudes, and of all that is curious in the Art of Astronomy: The fourth shews the Motions of the Stars. These are the best Ephemerides, and the most easy to be understood of any.

*Tahhya*, or *Miryahhya*. See *Bin Abdallatif*.

*Yacout Hamavi*, is the same with *Jacut*, quoted by *Golius*. His Name at length was *Abouabdallah Yacout Arroumi Alhamavi*. He was a *Grecian Turk*, tho he dwelt at *Hama*, and was at *Bagdat* in *Chaldea*. His Book treats of Geography, and is entitled, *Almushtarac Sanan*, or *Amouctalaf Sanfan*, that is to say, what is alike in Creation, and different in kind. He is Author of a Book of the Dynasties of Kings, called, *Kitabaddoual*; as also of several learned Works. He has also composed a Book of Geography, entitled, *Moadgem Albuldan*, which signifies an Alphabet of Cities; of which an Abbridgment has been made by *Afflouti*, entitled, *Al-*

*Almarafid*, that is, *Observations*. It is quoted by *Abulfeda*.

*Zacut*, a *Jewish* Author, also named *Abraham*. He composed a Book in *Hebrew*, entitled *Sefer Yucassia*, which is a *Chronicle*, containing the *Genealogy of the Jews*. He also treats of the *Arabian Califfs and Princes*, and of the antient *Moguls and Tartars*, and also of *Turks* sprung from *Mahan*, from whom the *Ottomans* are descended. He was born in *Castile* in the City of *Salamanca*. His Work was printed at *Cracow* in the Year 1580.

*Zehebi*, is the *Imam Hafis Schamseddin Mehemmed Bin Ahmed Azzahabi Almasri Assamarcandi*, who died in the Year 1345. *Heg.* 746. He was born in *Cairo*, and dwelt in *Samarcand*. He is Author of an *Universal History* in twelve Volumes, entitled, *Tarikhhalislam*, that is to say, the *History of the Mussulmans*. He relates all the remarkable Events and Actions of great Men as far as the Year 1340. *Heg.* 741. Several Abstracts have been made from this Book; and among the rest, *Kitabalabar*, *Suiar Annoubala*, *Tabacat Alhouffaz*, *Tabacat Al Courra*. There is a Supplement writ by *Gezeri*; another entitled *Hafil*, by *Schamse Sacaoui*, who died in the Year of the *Hegira* 906. It has been abridg'd by *Aladdin Ali Bin Calaf Alizzi*, and by *Schamseddin Mehemed Algezari*, who died in the Year 1429. *Heg.* 833. *Zehebi* has also made a History from it of the *Califfs*, *Tarikhalkoulafa*, in four Volumes, in which he treats of the *Oumiyades* and *Abassides*. He is also the Author of the *History of Carizme*, which *M. Pet's de la Croix* made use of in this History, and has put it all into the *History of Genghizcan*. This Book was by the *Persians* call'd *Intichabsalatin*, that is to say, an Abstract of Kings, and makes

a part of the great History of *Tarikhalislam*. It begins in these Words, The fourth Rank of the second Order of Kings, that is to say, of the *Mogul* Kings, the first of whom was the Great *Genghizcan*; and of the Kings of *Persia* descended from him, the first of whom was *Hulacou* his Grandson. This Book was writ in the Year 1536. *Heg.* 757.

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*The Names of the European Authors and Travellers, who are made use of to prove the Truth of the Facts related in the History of Genghizcan.*

**A***mmianus Marcellinus*, a Latin Historian, a Native of *Antioch*. He lived in the Year 378. His Work consisted of thirty one Books, of which we have but eighteen; in which we find the first Original of the *French*, and several Antiquities of the *Gauls*. It has been translated into *French* by *Marolles* Abbot of *Villeloin*.

*Arian*, a Philosopher and Historian, a Native of *Nicomedia* in *Bithynia*, where he made his Studies. He was Author of the History of *Alexander* the Great. He lived in the Reign of the Emperor *Adrian*. It has been translated into *French* by *Nicholas Parrot* of *Ablancourt*, and by *Witard de Rosoi*.

*Aristophanes*, a Greek Poet.

*Asceline*. In the Memoirs of Friar *Simon* of *St. Quintin*, in *Vincent de Beauvais*, mention is made of a Dominican Frier named *Asceline*, who was sent in 1247. by Pope *John IV.* to some *Tartarian* Princes. But his Memoirs have so little Appearance of being true, that we dare

dare not quote what is in them, seeing there is not one Oriental Author to justify what they report: for Example, he assures us that the Can of *Tartary* is believed by the *Tartars* to be the Son of God. Frier *Asceline* spent three Years and seven Months in his Journey.

*Barros*; that is, *John de Barros*, a *Portuguese*, Dec. 3. Lib. 4. Chap. 1. who was born at *Viseo* in 1496. He is the Author of a History of *Asia*, which is entitled, *Decadas d' Asia*. He died in 1570. There are twelve Decades in his Work.

*Benoit Goez*, a *Portuguese* Jesuit, sent into *China* by *Ecber* a *Mogul* King of *India*, in 1603. We must distinguish him from *Damien Goez*, who was not a Jesuit.

*Bernier*, a Physician, Philosopher, and Traveller, is so well known, that there is no need to speak farther of him.

*Bochart*, is the Author of *Geographia sacra Bocharti*, or *Phaleg*, printed at *Leyden* in 1692. He was a Minister of the Reformed Religion at *Caen* in *Normandy*, and died in 1607.

Father *Briet*, a learned Jesuit, who died in 1669. a Native of *Abbeville* in *Picardy*. He is Author of the Parallels between the antient Geography, and the new *European*; and of a Chronology in *Latin*, in six Volumes.

*Calvisius*, a *German*, the Author of a Chronology in *Latin*, entitled, *Sethi Calvisi Opus Chronologicum*. He was born at *Grosleb*, a little Town in *Thuringia*. He died in 1617. He speaks of the *Tartars* in *Silesia*, pag. 807.

*Carpin*. This is Frier *John du Plan Carpin*, a Cordelier, who was sent by Pope *Innocent IV.* to the Can of *Tartary*, in the Year 1246. A Relation of his Journey is given by *Hackluit*,

an *Englishman* ; and *Bergeron* has put his Relation of it into a more regular Order. He preceded *Rubruquis* in his Voyage about seven or eight Years ; for *Rubruquis* did not go from *Constantinople* for *Tartary* till the Year 1213. He assures us that *Cathay* is *China*.

*Schicardus*. See *Schicardus* amongst the Oriental Authors.

*Cluvier*, is a Book of Geography translated by Father *Labbe* a Jesuit. He was a Native of *Dantzick*, and died at *Leyden* in 1623.

*Diodorus*, a *Sicilian* born at *Agyrium*, which is at present call'd *San Philippo d'Agirone*. He lived in the Reigns of *Julius Caesar* and *Augustus*. He wrote the so much celebrated Historical Library, divided into forty Books, of which there remain with us but fifteen. They are writ in *Greek*, and have been translated into *Latin* by *Pogge*, a *Florentine*, by Order of Pope *Nicholas V*.

*Galanus*, is *Clement Galanus Furrentinus*, a Theatine by Order, and a Missionary from the Holy See to *Armenia*. His Work is entitled, *Conciliatio Ecclesiæ Armenæ cum Romana, testimoniis Patrum & Doctorum Armenorum*. It was printed at *Rome* in 1650. and at *Cologne* in 1686. by the Title of *Historia Armena Ecclesiastica & Politica*. It speaks of *Haiton* King of *Armenia*, and of his Journey to *China*. *Galanus* has writ several other Works, as an *Armenian* Grammar, a Dictionary, a Book of Philosophy, Logick, Physick, and Theology. all in *Armenian* and *Latin* ; and several pious Poems in *Armenian*. The People of that Nation hold him in great Esteem, and avow that he understood the *Armenian* Tongue in the greatest Perfection.

*Golius*, that is, *James Golius*, an *Arabick* Professor in the University of *Leyden*. He was a *Dutchman*, born at the *Hague*. He had been Pupil to *Erpenius*, and succeeded him in his Place of *Arabick* Professor in 1624. He was also skill'd in the *Mathematicks*. *Golius* made a Voyage to *Aleppo*, and also went to *Morocco* with an Ambassador of the States. He presented to the King *Moulazeydan* the Great *Atlas*, and the New Testament in *Arabick*. He made a Petition to this King in *Arabick*, which the *Arabs* acknowledged to be very elegant; yet he could not pronounce the *Arabick* Tongue very well, for which reason he conversed in *Spanish* with that King, who understood that Language well. *Golius* published in 1636. the History of *Tamerlain* in *Arabick* and *Latin*; and afterwards at *Amsterdam* in 1653. the great *Arabick* and *Latin* Dictionary, entitled, *Lexicon Arabicum*, an excellent Book. He might well have omitted a great many *Obscenities*, which he innocently put in. He had a Brother who was a bare-footed *Carmelite*, named *Peter Golius*, who lived a long time in the *Levant*, and also understood the *Oriental* Languages, and translated out of *Latin* into *Arabick*, *The Imitation of Jesus Christ*, but in so mean a Style, that it was not much esteemed in the *Levant*. There is also another Translation of it by *M. Petis de la Croix jun.* into *Arabick*. *James Golius* has translated *Alfargani's* Astronomy, and called his Translation, *Elementa Astronomica*; in which he assures us that *Cambalu* should be writ *Can Baleg*, that *Baleg* signifies City, and *Can* Emperor; and that it is *Pequin* situated in 46. deg. of Latitude, according to *Herair* in *Abulfeda*, and in *Ulugbec*. The two *Golius's* were the Nephews of



*James Hemelar*, one of the Canons of *Anvers Golius* died in the Year 1700. or thereabouts,

*Gruber*, is a Jesuit.

*Gulielmus* of *Tyre*. This Author was born in the City of *Tyre* in *Phanicia*, of which he was Archbishop in the Year 1100. He was afterwards Chancellor of the Kingdom of *Jerusalem* in the Reign of *Baldwin*; and tho he was overwhelmed with Business, he did not cease to apply himself to write the History of this Kingdom, and of almost all *Syria*, which the other *European* Princes, join'd with the *French*, had conquer'd, and got from the *Mahometans*. He lived a long time. He employ'd eight Years in this Work, which was conceal'd for near 400 Years before it was brought to light, which was not till the Year 1560. and printed at *Basil* in two Parts: the first of which contained twenty three Books of the Holy War; and the second, six other Books on the same Subject. 'Tis in this second Part that the Emperor *Genghizcan* is spoken of. It was this *William* of *Tyre* who writ, in the time of *St. Bernard*, the History of the Holy Wars, lib. 4. chap. 9. and fancied that *Theophilus* Bishop of *Antioch* was the Person to whom *St. Luke* address'd the Acts of the Apostles: But he was very much mistaken; for this good Prelate, far from being contemporary with *St. Luke* and the Apostles, was not consecrated Bishop of *Antioch* till the Year 170.

*Haiton*. This Author was Nephew to *Haiton* King of *Armenia*, and was called the Lord of *Counsebi*. In his Youth he bore Arms in the Service of the antient *Moguls* against the *Turks*. He went to *Can-Balec*, and offer'd his Service to *Mangou Caan*, some Years before King *Haiton* his Uncle went to the Court of the same Prince  
*Mangou*,

*Mangou*, who was Grand Can, and King of *China*, to ask his Assistance against his Enemies. *Mangou* agreed to whatever they demanded; and when King *Haiton* returned to *Armenia*, this Author his Nephew accompanied him, and carried with him the Observations he had made of the Eastern and Northern Countries: but being very piously inclined, he resolved upon turning a Religious; and in order to it, to go into the Isle of *Cyprus*, to enter into the Order of the *Præmonstratenses*, an Order of *Augustine* Friars. And this Resolution he effected in the Year 1305. Here this Religious at length compleated these Memoirs; and soon after being sent for by Pope *Clement V.* who was retired into *France*, he published them in the *French* Tongue at *Poitiers*, assisted by *Nicholas Salconi*, who afterwards translated them into *Latin* in the Year 1307. which Book was printed in 1672. by the Title of the *Oriental History*, which some have also called the *History of the Tartars*.

*Herodotus of Halicarnassus*, is a *Greek* Historian, whom *Cicero* calls the Father of History, and Prince of Historians. He lived 450 Years before the Birth of our Saviour. He composed at *Samos* his History, in nine Books, which was found so excellent by the Assembly at the *Olympick* Games, that it had the Name of the nine Muses given it, according to the Report of *Suidas*. He has taken notice of all that had past most remarkable in the World during the space of 240 Years, that is to say, from the Reign of *Cyrus* to the Reign of *Xerxes* King of *Persia*, in whose time he lived.

*Hieronymus Xaverius*. He writ in the Year 1598.

*Hormius* and *Zonaras*. See *Zonaras*.

*Jacut*,

*Jacut*, is *Yacout Hamavi*, an Arabian Author, whose Geography is cited in *Abulfeda*, and in *Golius* in his Notes upon *Alfargani*, as is before mentioned.

*Jornandes*, was by Birth a Goth, the Son of *Wamuth Alain*. He was Secretary to the Goths, and afterwards Bishop of *Ravenna*. He wrote two Books of History in the sixth Century, in which he lived, under the Emperor *Justinian*. He composed his Book *De Rebus Gothicis* in 552. He composed another Book, entitled, *De Regnorum Successione*, in which he speaks of the *Assyrians*, *Medes*, and *Persians*. 'Tis on account of several Facts which he has related in this last Book, that he is quoted in this History of *Genghizcan*.

*Josaphatus Barbarus*, lived in the Year 1474. *Josephus*, the Historian. He wrote in *Greek*, tho he was a Jew by Birth. He was the Son of *Mattathias* the High Priest, and his Mother was of the Blood Royal of the *Maccabees*. He was born in the Year 37. He lived in the Reigns of nine Emperors, from *Caligula* to *Domitian*. He wrote the seven Books of the Wars of the Jews, and was Eye witness of the taking of *Jerusalem* by *Titus Vespasian*. He wrote twenty Books of the Jewish Antiquities, and several other learned Works.

*Justin*, the Historian, lived in the second Century, in the reign of *Antoninus Pius*. He made an Abridgment of the History of *Trogus Pompeius*, which was the reason that some accuse him of having caused the History it self to be lost by this Epitome of it. This History contained 44 Books, and *Justin* has kept the like number. His manner of Writing is much esteemed for the Fineness of the *Latin*.

Mark

*Mark Taler.* See *Schicardus*.

*Marco Polo.* This illustrious *Venetian* was of a noble Family: He writ his Travels in *Italian*, and intitled them *Viaggidi Messer Marco Polo Gentilhuomo Veneriano*. There are two Translations of them into *Latin*. He treats in his Book *De Regionibus Orientis*, of the Eastern and Northern Countries; in which he resided a great while, having some considerable Employments in the Court of *Coublaycan*, the Conqueror of the Southern *China*, which the *Arabs* call *Matchin*; which *Genghizcan*, his Grandfather, had charged his Children to conquer, after he hims-If had gotten the Northern *China* call'd *Catai*. *Marco Polo* lived in those Parts eighteen Years; and Father *Kircher*, a Jesuit, says, That none of the Antients have written more amply than this Author, of the Kingdoms of the remotest part of the Orient. He went from *Venice* in 1272, with his Father and Uncle, and did not return till the Year 1295; in which time he apply'd himself to the putting in good order all the Remarks he had made in his Journey.

Father *Martini*. This Author was a Jesuit belonging to the City of *Trent*, who had been sent by his Superiors to *China*. He read in the Histories of this Country, all that had past from the first Establishment of that great Empire, to the Birth of our Saviour; and having himself compos'd a History, at his Return in 1651, he publish'd it in the *Latin* Tongue, with his Relation of the Wars of the *Tartars*, printed at *Anvers* in 1654; and likewise the History of *China*, printed at *Munich* in 1658; which gain'd him much Honour. His other Works have been also printed at *Amsterdam* in 1659: as likewise his new *Atlas* of *China*, which contains a fine Collection of Maps of the fifteen Provinces of  
this

this Empire ; to which this Father has added a Geographical Description, and a Map of the Isle of *Corea*, and another of *Japan*.

*Matthew Paris*, a Monk of *St. Albans*, the Author of the History of *England*, who makes mention of the *Tartars* : And he gives the Recital of a circular Letter address'd in the Year 1241, to the Duke of *Brabant*, by the Count Palatine of *Saxony* ; in which are related the Actions the *Tartars* had done in his Country, and the great Ravages and Outrages they had committed there. He acquaints him, that *St. Lewis* the French King had made a Vow to arm against them, to drive them thence. This Author begins his History of *England* in the Year of Grace 1066, and continues it down to the Year 1270 ; which was not printed at *London* till the Year 1570.

*Paulus Jovius*, a Historian of the sixth Century, who dy'd at *Florence* in 1552. He was a Native of *Como* in *Lombardy*. He was at first a Physician, and afterwards was made Bishop of *Nocera* by Pope *Clement VII*. He had a Pension from *Francis I*. This Historian lived 69 Years, his History contains 45 Books, and ends in 1544.

*Plutarch* of *Cheronea*, a City of *Beotia*, a Philosopher, Historian, and Orator. He lived in the Days of *Nerva* and *Trajan*. He travell'd into *Greece* and *Egypt*, to consult the Learned. He writ all he saw that was curious. His Book is intitled, *The Lives of Illustrious Men*, Greeks and Romans. There are two other *Plutarchs*.

*Procopius* of *Casarea*, a Historian who lived in the Reign of *Justinian*. He was Secretary to *Belisarius*, during all the Wars that General waged in *Persia*, *Africa* and *Italy*. He was made Prefect of *Constantinople*. His Works are con-

contain'd in eight Books, two of the Wars of *Persia*, two of the *Vandals*, and four of the *Goths*. Father *Claude Maltrait*, a Jesuit, caus'd all *Procopius's* Works to be printed in the Year 1663.

*Ptolomæus Claudius*, a Native of *Felousia*. His Works treat of Geography, which he compos'd in *Alexandria*, and are contain'd in eight Books. He divided the Earth into seven Climates. He is the Author of the *Almagesti*.

*Quintus Curtius*, surnamed *Rufus*. He writ the History of *Alexander* the Great. He lived in the Reign of *Vespasian*.

*Ramusio*, that is, *John Baptist Ramusio*, of *Venice*, who was skill'd in Languages. He dy'd in 1559. at *Padua*, being 72 Years old. He wrote three Volumes of Travels: The first contain'd the Description of *Africa*, and *Prestor John's* Country: The second was a History of *Tartary*, and several other Travels: And the third, Voyages to the new World in *America*.

*De Refuge's* Geography.

*Rubruquis*, that is, *Gulielmus Rubruquis*, a Cordelier, sent by the King St. Lewis to *Sartaoh* a *Tartarian* Prince, who at that time made a great Noise in the World: He was there some Years after *Carpin*. The greatest of all the *Tartar* Cans was *Mangox Caan*, who then reign'd in the East and North Parts of *Asia*, and *Batou* Can in the Western Parts: These Princes were both of them *Genghizcan's* Grandsons. This Cordelier's Travels, who went from *Constantinople* in 1253, are found written in *Peter Bergeron's* Book, which he gather'd from *Richard Hackluit* an *English* Man.

*Sanfon*, that is, *Nicholas Sanfon* in his Sacred Geography.

*Sanut*, that is, *Livio Sanuto*, a French Man, who settled at *Venice*, and was made a Noble *Venetian*. He wrote a Book of the Geography of *Africk*, printed at *Venice* in 1588.

*Scaliger*, that is, *Joseph Scaliger*, born at *Agen* in 1540, and dy'd in 1609. He was the Son of *Julius Caesar Scaliger*, or *de l'Escale*. He dy'd at *Leyden*. He understood Greek and Hebrew. He studied first at *Bourdeaux*, and afterwards at *Paris*. His Book is a Chronicle much esteem'd.

*Stephanus de Urbibus*.

*Strabo*, a Philosopher, who flourished in the Year 20, in the Days of *Augustus* and *Tiberius*, born at *Amasia* a City of *Cappadocia*. His Geography is divided into 27 Parts. He had been a great Traveller. He died in the twelfth Year of *Tiberius's* Reign.

*Texeira*, a Spaniard. He translated the History of *Persia*, which was the first part of *Mirconde's* great Book call'd *Raouz et Affasa*, which was in seven Volumes, as may be seen under the Word *Mirconde* before-mentioned. *Texeira* has extracted thence this History, which he has presented to the World in *Spanish*; but it has been since translated into *French* by *Cotolendi*. *Texeira* had travell'd into *Persia*, and made himself acquainted with the Language of that Country; and thus enabled, he translated this part of *Mirconde's* Works. He finish'd his first Part with an Abridgment of the History of the Califfs, &c.

*Thevenot* the younger. He was a great Traveller, born at *Paris*, and died at *Miana* in *Persia*, about eight Days Journey from *Tauris*, Nov. 18. 1667. He was Monsieur *Petis de la Croix's* Friend, so he took care to revise his Memoirs, and had them printed in three Volumes: The first contains his Travels into *Turkey*;



key; the second his Travels to *Persia*; and the third to *India*. Monsieur *Petis de la Croix* jun. took care, being at *Miana*, afterwards to take up his Bones near the *Caravanfera*, where they had been buried; and had them buried at *Tauris*, under the Altar of the Capuchins Church there, in 1676.

*Tremellius*, and *Junius* jointly wrote a Book call'd *Biblia Hæretica*; this *Emanuel Tremellius*, was born at *Ferrara*, and was the Son of a Jew. He was Professor of the *Hebrew Tongue* in the Academy at *Heidelberg*. He render'd into *Latin* the *Syriack Version* of the New Testament. After which he retired to *Metz*; from thence to *Sedan* to teach *Hebrew*, and there he died in 1580, being 70 Years old. He made a Version of the Bible, on which account he is cited in this History of *Genghizcan*.

*Trigaut*, that is, *Nicolaus Trigautius*, a Jesuit. He is the Author of a Book intitled, *The Christian Expedition to China*: In which he assures us, That the Capital of *Cathay* is *Cambaleg*; and that *Cambaleg*, which *Marco Polo* calls *Cambalu*, is the same City with that now call'd *Pequin*, situate in 46 Degrees of Latitude, which is agreeable to the Opinion of *Harair* in *Abulfeda*. And in this Matter this Jesuit's Opinion is conformable to the Eastern Geographers.

*Vartomanus*, that is, *Ludovicus Vartomanus*; who flourished in the Year 1506.

*Xavier* is *Hieronymus Xavier*, who lived in 1598.

*Zacut*. See *Zacut* among the Oriental Authors.

*Zonaras*. is *John Zonaras*, a Greek Historian who lived about the Year 1120. He was a Monk of the Order of *St. Basil*. His Books are Annals in three Volumes, which have been translated into *Latin* by *Jerom Volfius*, and printed

ed at *Basil* in 1557. The first Volume contains the History of the *Jews* from the beginning of the World, to the taking of *Jerusalem*: The second treats of the History of the *Romans*, to the time of *Constantine* the Great: The third goes from *Constantine* to the death of *Alexis Comnenes* in 1118. He wrote some Ecclesiastical Works.

*Zoroaster* the celebrated Astrologer, King of *Bactria*, or *Bact*, lived in the Days of *Ninus* King of the *Assyrians*, who preserv'd his Ashes so long as his Empire endured. He has written Predictions and other Books of Astrology.

F I N I S.

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Speedily will be published,

THE History of *Tamerlain* the Great, properly call'd *Timur-Bec*, Emperor of the *Moguls* and *Tartars*: Being an Historical Journal of his Conquests in *Asia* and *Europe*: Written in the *Persian* Language by *Cherefeddin Ali*, Native of *Yezd*, who was contemporary with *Tamerlain*: Translated into *French* by the late *Monsieur Petis de la Croix*, Professor of the *Arabian* Tongue in the Royal College; and Secretary and Interpreter to the King in the *Oriental* Languages: With Historical Notes and Maps: Now faithfully render'd into *English*.



1. The first of these is the  
fact that the world is  
not a uniform place. It is  
not a single mass of matter,  
but a collection of many  
different parts. Each part  
has its own characteristics,  
its own laws, its own  
history. This is the first  
principle of the science of  
the world. It is the fact  
that the world is a  
collection of many different  
parts, each with its own  
characteristics, laws, and  
history.

2. The second principle is  
that the world is a  
system. It is not a  
collection of many different  
parts, each with its own  
characteristics, laws, and  
history. It is a system,  
a whole, a unity. This is  
the second principle of the  
science of the world. It is  
the fact that the world is  
a system, a whole, a unity.













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